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OBSERVATIONS

ON

THE

PROVERBS

OF

THE

BY

THOMAS HUIE, D.D.

LATE CANON OF CHRIST CHURCH,

READING, PROFESSOR OF HEBREW,

AND LACDIAE PROFESSOR OF ARABIC.

OXFORD,

PRINTED AT THE CLarendon PRESS,

BY HENRY GALT, AND SOLD BY ALL BOOKSELLERS.

1851.

O B S E R V A T I O N S

O N

SEVERAL PASSAGES IN THE BOOK OF

P R O V E R B S ;

W I T H

T W O S E R M O N S :

B Y

THOMAS HUNT, D.D. F.R. & A.SS.

LATE CANON OF CHRIST-CHURCH,

REGIUS PROFESSOR OF HEBREW,

AND LAUDIAN PROFESSOR OF ARABIC.

O X F O R D,

PRINTED AT THE CLARENDON PRESS:

SOLD BY D. PRINCE; AND J. RIVINGTON, LONDON.

M DCC LXX V.

OBSERVATIONS

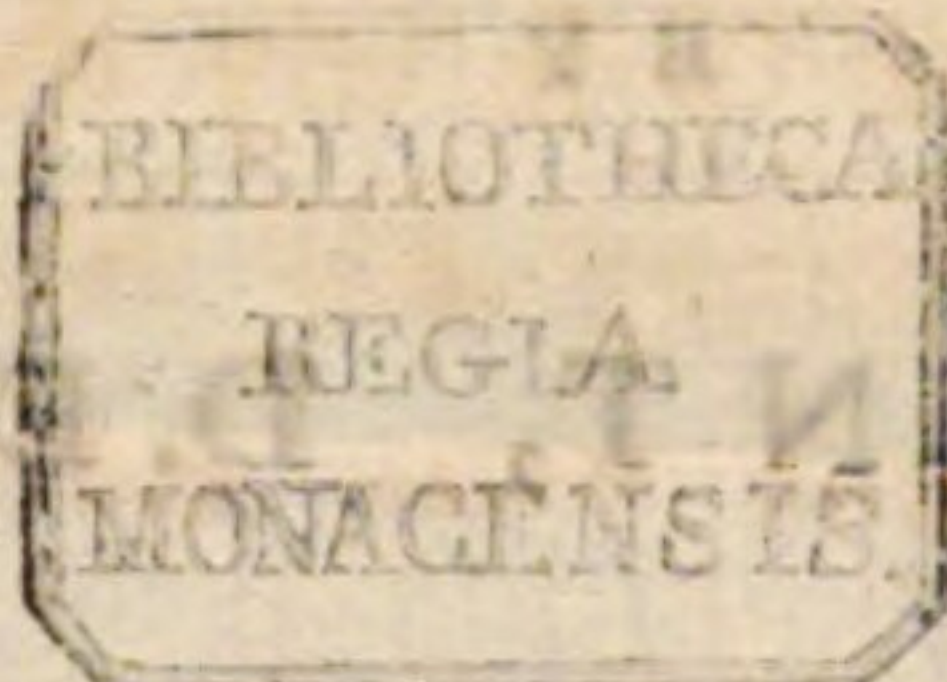
ON

SEVERAL PASSAGES IN THE BOOK OF

PROVERBS;

WITH

TWO SERMONS:



THOMAS HUNTER, F.R.S.E.

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P R E F A C E.

THERE can be no occasion for recommending to the Learned, or at least to the Friends of Religion and Lovers of Sacred Criticism, any of the Compositions of the late celebrated Professor, Dr THOMAS HUNT. But, in proportion to the Greatness of his literary Fame, and the high Estimation in which he was justly held by real Proficients in Oriental Literature, should be the Care to satisfy the World, that any *Posthumous* Works, bearing his Name, came in fact from his own Pen, and were intended by Him for Publication.

IN consequence of the particular Friendship, with which this learned Professor honoured me, during near Thirty Years, I became fully acquainted with the several Observations, which he was at last prevailed upon to commit to the Press. And it is well known, that 112 Pages of this Book were printed off, long before his Death. Should it be asked, as perhaps it may, Why he himself did not finish it? The best, and I believe the only true answer, is—that he was remarkably timorous, and distrustful of his own Judgment; and that, in his declining Years, he grew more and more fearful of the Severity of Public Criticism. And yet, as he
continued

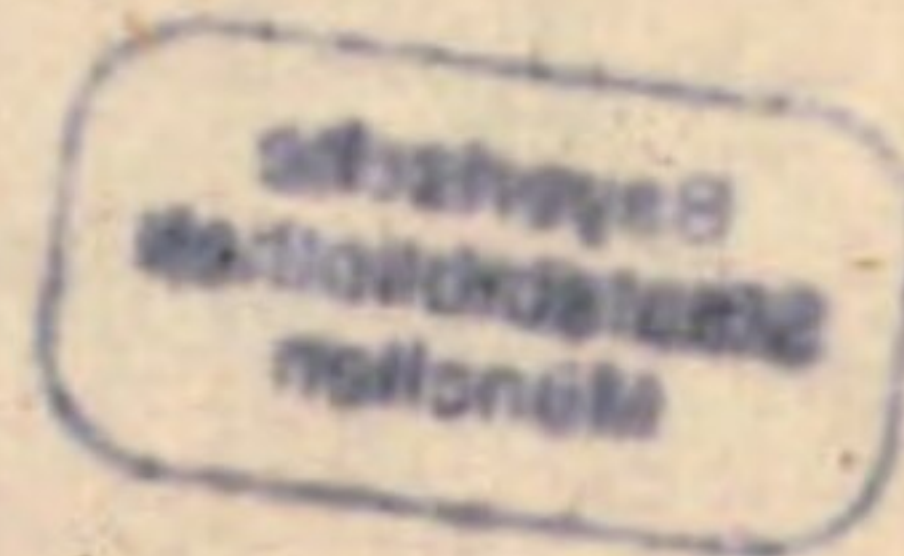
P R E F A C E.

continued uniform, in declaring it his Intention to compleat this Volume; and had acquainted me with every part, of which he meant it should consist: I think it my Duty, out of Gratitude and Respect to his Memory, to finish the Volume; and to offer, for him, a very acceptable Present to the Public.

I MUST here assure the Reader, that *The Introduction* is now exactly the same, as the Professor himself stated it; and that *what follows page 112*, is also published faithfully from his own Papers; as well as *The Sermon at the End*: which last (after he had written the Introduction, which speaks but of *one* Sermon) he determined to add, at the earnest Request of some very valuable Friends.

THE Whole therefore of this Volume is the genuine Work of the same Author; and by him equally intended for the Press. And the only Difference between what was printed off *before*, and *since*, the Professor's Death, is this — that the former was probably executed with greater Exactness by himself, at his leisure, than the latter has been by me, fully employed as I am in a Publication of my own. Where Authors are not themselves the Editors of their own Works; they cannot suppose, either that equal Care will be manifested by any casual Editor, or that equal Deference will be paid to what is *Posthumous* by the learned Readers.

HAVING



P R E F A C E.

HAVING thus mentioned the known Delay, and past Interruption, of the following Work ; and of course the possibility of it's having been lost to the World, on account of the Author's Death ; being also convinced, that there is an indispenfable Obligation, incumbent on every Man, *to do every thing possible—and as soon as possible*—for THE PUBLIC GOOD ; I beg leave to conclude this short Preface, with recommending to the frequent Recollection of Others that folemn Exhortation, of which I have not (I hope) lived unmindful myself :
WHATSOEVER THY HAND FINDETH TO DO, DO IT WITH THY MIGHT ; FOR THERE IS NO WORK, NOR DEVICE, NOR KNOWLEDGE, NOR WISDOM, IN THE GRAVE, WHITHER THOU GOEST.

CHRIST - CHURCH ;

MARCH 3, 1775.

BENJ. KENNICOTT.

PREFACE

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BENJ. KENNICOTT.

E X T R A C T

OF

A LETTER to Dr HUNT

from

Dr TAYLOR, Author of *The Hebrew Concordance* ;

Dated Norwich, April 5, 1757.

— I never met with any Criticism, that pleased me better than Your's upon Proverbs VII, 22. It restores the Text, otherwise miserably confused, to so proper and elegant a Sense, with so much Ease and Probability, that it must gain the Assent of every impartial Judge. And great pity it is, that any thing, done by so masterly a Pen, should be lost. Dr Hunt, I am sure, will send nothing into the World, that is superficial or futil ; and therefore I do earnestly request, that You would be so good, as to revise and publish what You have by You.

I am, &c.

J. TAYLOR.

Some Errata.

Page	22, line	5 :	read	—	<i>to the toils</i>
—	25 —	28 :	read	—	<i>ouverts</i>
—	56 —	4 :	read	—	כנף :
—	79 —	15 :	read	—	س,
—	90 —	ult. :	read	—	too cruel,
—	116 —	16 :	read	—	מעליו
—	117 —	14 :	read	—	<i>thresh</i>
—	133 —	15 :	read	—	25, 10.
—	139 —	4 :	read	—	ואחריתו

INTRODUCTION

B Y

THE AUTHOR.

AS a New Edition of the *Dissertation*, which I published many years since, on a Text in the Book of *Proverbs*, has long been desired; I have at last consented to re-publish it, and have made in it some few Alterations. And I have been the more easily induced to give this Second Edition of it; because I have been prevailed upon by my Friends to make public a *Sermon*, which I lately had the honour to preach before our University, on another Text in the Book of *Proverbs* likewise. To this *Dissertation*, and *Sermon*, I have added some critical Remarks on other difficult passages in the same sacred Book; which I have called *Observations*, rather than *Dissertations*; on account of the shortness of the greater part of them: and all these, together with the *Dissertation* and *Sermon*, I here submit to the *Judgment*, hoping that I submit them at the same time to the *Candour*, of the learned Reader.

AMONG all the Books of holy Scripture, there are few, if any, which contain at present more and greater Obscurities, than this Book of the *Proverbs*. And of course this Book should engage the studious attention
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of those, who can at all illustrate it ; either by general Observations on the peculiar nature of such a Collection, or by Remarks on any particular Parts of it.

IT has been well observed by the Critics, that there is no better way, in general, to come at the true Meaning of an Author, than *to compare him with himself*. This observation is founded on a supposition, that every Author has his peculiar Method of expressing himself, and that he every where acts consistently with it : the former is true of every Writer, in general, and the latter of every good one. Men's *Styles* are almost as different as their *Faces*. And as in the latter, there are some peculiar Lines and Features, which make up The Person, and distinguish him from every other ; so are there, in the former, certain Modes of Thinking, and Turns of Expression, which discover their Author, and point out the pen from which they flow.

WHOEVER therefore sits down to any Book, with a design of reading it with profit to himself, or of explaining it with success to another, must be particularly careful to enter into the Spirit and Genius of the writer ; to acquaint himself with his Manner ; to study his Diction ; and weigh his Sentiments : and thereby, at last, to insinuate himself into a thorough Intimacy and Acquaintance with him. The effect of this Familiarity with your Author will be, that he will open himself freely to you ; lay out his whole Mind before you ; and not suffer you to go away with any Difficulty, which your long Friendship with him has entitled you to a Solution of.

THIS

THIS is a method, which has always been found of great use for understanding *Profane* Authors; and it will equally hold in our study of the *Sacred*. They too, it is certain, are the best Expositors of Themselves; and will be most easily understood by those, who compare them most carefully. They likewise have their peculiar and distinguishing ways of expressing themselves; by duly attending to which, and so in this sense *comparing spiritual things with spiritual*, the careful Expositor will in time contract such an Acquaintance with them, as will enable him clearly to discern their meaning, upon most occasions; and readily to account for Difficulties in places of Obscurity, by having observed their several Methods in places less dark and intricate.

As this is true of the whole Bible, in general; so, in a particular manner, of the Book of *Proverbs*. These Proverbs, being for the most part loose and independent sentences, are not capable of receiving that help from *the Context*, which many other passages of Scripture are: consequently our way of studying *These* cannot be the same with that we make use of for understanding *Those*. But then, this Book has a Method of its own; and such a one too, as, if duly regarded, will serve for a clue to conduct us through the intricacies of most of these *dark sayings*; and to bring us to *the knowledge of a Proverb, and the Interpretation thereof*. If the *Proverbs* have not that advantage from the Context, which the more connected parts of Scripture have; they can do without it. Each of them, if rightly divided and con-

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sidered,

sidered, is a Comment on itself; and the very obscurest, when set in a proper view, will shine by its own lustre.

FOR the clearer understanding of what is here advanced; we are to take notice, that almost all these antient Aphorisms are (like most of the Proverbs used in the East at this day) divided into Two Parts, or versicles, or (as the Greeks call them) *Hemistichs*; which, to make the division the more conspicuous, are, in Grabe's Edition of the Alexandrian MS of the LXX, accordingly ranged under each other; both beginning with capital letters. These two Hemistichs are generally connected together by the Hebrew particle *Vau*; which, in our language, is rendered by *And*, or *But*, according as the subject-matter of the Proverb will admit. If the subject-matter of both parts be the *same*; it is rendered *And*, and denotes the Agreement there is between them: if *different*, it is rendered *But*, and denotes the Disagreement. In the one case, the latter Hemistich is put by way of Repetition and Confirmation of the former; in the other case, by way of Antithesis and Opposition to it. Among many other examples of the *former* kind, we may instance in the following verses of the third chapter.

13. Happy is the man, that findeth wisdom;
And the man, that getteth understanding. [silver;
 14. For the merchandise of it is better than the merchandise of
And the gain thereof than fine gold.
 15. She is more precious than rubies;
And all the things thou canst desire are not to be compared unto her.
 16. Length

INTRODUCTION.

v

16. Length of days is in her right hand ;
(*And **) in her left hand riches and honour.

17. Her ways are ways of pleasantness ;
And all her paths are peace.

OF the *latter* kind, the following verses, in chapter X,
may be examples.

1. A wise son maketh a glad father ;
But a foolish son is the heaviness of his mother.

2. Treasures of wickedness profit nothing ;
But righteousness delivereth from death.

3. The Lord will not suffer the soul of the righteous to famish ;
But he casteth away the substance of the wicked.

6. Blessings are upon the head of the just ;
But violence covereth the mouth of the wicked.

7. The memory of the just is blessed ;
But the name of the wicked shall rot.

IN both these cases, that is, whether one hemistich
be put by way of Confirmation of the other, or by

* In this beautiful description, the most striking verse of the whole, which is the 16th, must have been here omitted, as not being to my present purpose ; had there not been sufficient authority for prefixing to this second hemistich the Conjunction, which is supplied in *Italics* in our English Bible. But, though this particle of connection, which is expressed in the verses before and after, is not found here in our printed Hebrew Text ; yet I am informed by my friend *Dr Kennicott*, that this very particle is now extant, at the head of this hemistich, in at least TEN MSS. And, that the writers of these MSS have not here confederated to insert a spurious Letter, is clear from hence ; that this same Letter is expressed *here* in all the antient Versions, and also the Chaldee Paraphrase. This indeed is not a correction of great consequence to the Sense. And yet, it is so happy a recovery of a Particle, which every Reader of Taste must see to be here necessary ; that it is with great pleasure I mention here, for the first time, the Advantage which the World may expect from *The Collation of the Hebrew Manuscripts*.

way

way of Opposition to it; they mutually explain each other: and when we understand one, as we generally may, it is not often difficult to understand the other. Wherefore, as this is the almost invariable Method of these Sentences; it will follow, that wherever a Translation appears to depart from this Method, that is, wherever the hemistichs are so rendered as not to express this Dependence on each other; we have great reason to suspect either the *Truth* of *such Translation*, or the *Purity* of the *present Text*.

HAVING premised thus much, concerning the general Nature of these *Proverbs*, I shall now conclude this Introduction. And I apprehend that I cannot do it more usefully, and therefore more properly, than with a few very pertinent extracts from a Book, which cannot be too highly recommended to all the Students in Hebrew Literature: perhaps, I need not tell the Reader, that I mean the justly-celebrated *Lectures* on the *Sacred Hebrew Poetry*, by the present Right Reverend and Very Learned *Lord Bishop of OXFORD*.

PRÆLECT. III. *Habet Hebræorum Poesis peculiarem quandam, sibi que accommodatam, sententiarum conformationem; cujus ea ratio est, ut plena comprehensio in suas partes fere æqualiter distribuatur, atque integra ejus membra integros versus conficiant. Itaque ut poemata in Periodos plerumque æquales, quasi sua sponte se disper-tiunt, ita periodi ipsæ per se dividuntur in suos Versiculos.—Hebræi vates idem sæpius diversis verbis exprimunt, aut diversa eadem verborum forma includunt;*
cum

cum paria paribus referuntur, adversis opponuntur contraria.

PRÆLECT. IV. *Carmen Hebræis vocatur מִזְמוֹר, hoc est, oratio brevis, concisa, certis membrorum intervallis et cæsuris demensa: ea Versus et Numerorum propria est appellatio. Idem, ratione Dictionis et Sensuum, מִשְׁלַּל dicitur; quod ipsum esse arbitror Styli Poetici vocabulum. Parabolam vocant plerique interpretes; verbo aliqua ex parte non incommodo, sed quod totum Hebrææ vocis ambitum minimè complectitur; cujus si vim atque usum investigemus, eâ inveniemus Tria potissimum significari; Sententiosum, Figuratum, et Sublime dicendi genus.— Ea maxima semper scientiæ atque eruditionis laus habebatur, versari in dictis prudentium, Veterum Parabolas atque Ænigmata callere. Quorum nominum utrovis æque notare videntur duo Carminum genera; quæ, quanquam ex aliqua parte multum inter se distarent, aliqua tamen haberent communia. Alterum voco DIDACTICUM, versibus eleganter et acute concinnatis Præcepta includens; et Comparationibus, sive apertis sive occultis, sæpe illustratum; quales erant Sapientium Γνωμικὰ atque Adagia: alterum erat vere Poeticum, omnibus grandioris styli coloribus ornatum — Erat utrumque breve plerumque et subobscurum; utrumque semper numerosis constabat sententiis: quam præcipue ob causam videntur dictionem Poeticam, et PROVERBIALEM SIVE DIDACTICAM, uno atque eodem nomine designasse.*

PRÆLECT. XXIV. *Qui ingenio et prudentia longoque rerum usu præstabant, ii suæ scientiæ summam omnem, quasi in compendium adductam, per Axiomata quædam*

ac

ac Præcepta in aliorum utilitatem vulgabant; eo efficaciora et apud rudes homines plus ponderis habitura, quod non disputarent, sed juberent; non suaderent, sed cogerent; non per argumentorum anfractus circumducerent, sed recta impellerent, ad bene et honeste sentiendum agendumque. Eadem tamen ne nimia severitate averterent audientium animos, sed ut allicerent potius et ad se invitarent, aliquo ornatus lenocinio opus erat: itaque effata sua in breves, acutas, et numerosas sententias includebant; figuris, imaginibus, et comparationibus illustratas, multisque rerum et verborum luminibus distinctas. Apud plerosque populos primitus saltem obtinuit hæc ratio; apud Hebræos semper viguit. Ii hoc genus sententiarum מְשָׁלִים vocabant; tum quod sæpe constarent Parabolis proprie dictis; tum quod vi quadam atque auctoritate semper pollerent, et in audientium animis quodammodo dominarentur. Ex hoc genere didactico multa supersunt Hebrææ Poeseos monumenta; in quibus principem locum facile obtinent PARABOLÆ SALOMONIS.

A
DISSERTATION
ON
PROVERBS VII; 22, 23.

Being a SPECIMEN of
CRITICAL DISSERTATIONS
ON THE
PROVERBS OF *SOLOMON*:

Addressed to the Students in *Arabic*, and the other *Oriental*
Languages, in the UNIVERSITY of *OXFORD*.

THE SECOND EDITION,
CORRECTED.

DISSERTATION

ON

PROVERBS

CRITICAL DISSERTATIONS

ON THE

PROVERBS

Ascribed to the Sabeans in Arabic, and the other Oriental Languages in the University of Oxford.

THE SECOND EDITION

CORRECTED

TO THE
STUDENTS IN ARABIC,
AND THE OTHER
ORIENTAL LANGUAGES,
IN THE
UNIVERSITY OF OXFORD.

GENTLEMEN,

YOU may remember, that in our reading the *Old Testament* together, I have, among the other directions I have given you for your right understanding the *Original* Language of it, often recommended to you one thing, which I take to be in the highest degree conducive to that useful end; and that is, your making yourselves competent masters of the neighbouring *Dialects*, the *Chaldee*, *Syriac*, *Æthiopic*, and above all the *Arabic*.

By this advice, when applied to the *last* of these languages, I do not mean your acquiring such a knowledge of it, as will enable you to read the great variety of books, that have been written in it, readily and currently; much less, to write and speak it correctly and fluently. For this is a degree of proficiency, that will

require more time, perhaps, than you can well spare from your other studies ; and is scarcely to be attained by the closest application, where there is not a particular genius for that part of learning. The *Arabic* is a most copious and extensive language. It has sometimes (and, I think, not improperly) been compared to a vast *Ocean* ; in respect of which the *Hebrew* (that is, the small remains we now have of the *Hebrew*) and all the several *Dialects* sprung from it, are but as so many rivulets, or small streams, which have, for a long succession of ages, been continually running into this great abyss.

BUT, though we may not hope to explore the extent of this spacious sea, and survey all it's parts ; yet may we make some short voyages in it, with considerable advantage. We may, like diligent coasters, examine it's shores ; observe the nature of the several streams, that are flowing into it ; compare their waters with those of the great receptacle, into which they are received ; go up, as far as we please, in each channel : and so return with greater profit, than we should ever have gained by confining our commerce to a single river.

To speak without a metaphor. The degree of knowledge I would recommend to you, with regard to the *Arabic*, is, *first*, such as may qualify you to read some easy books in that language ; such as *Abulfaragius's* history of the dynasties, *Abulfeda's* life of *Mohammed*, the *second* part of *Al-Makî's* general history, &c. in print ; and *Al-Macrizi's* history of *Egypt*, *Abulfeda's* geography, the *first* part of *Al-Makî's* general history, &c. in manuscript : by doing of which, you will gradually

dually become habituated to the *style* and *turn* of the *Oriental* idiom in *general*; and this you will find to be of great service to you, when you come to consider the meaning of any *particular* text in the *Hebrew*. *Secondly*, your knowledge should be such, as may enable you to consult the *Arabic* lexicographers, such as *Faubarius*, *Firouzabadius*, *Zammachsbarius*, and others; who will not only shew you, that the greatest part of the antient *Hebrew* words and phrases *still* remain in *common* and *daily* use among the people of the *East*; but also explain them to you in the same latitude and variety of meaning, in which they were used in the times that the several books of the *Hebrew* Scripture were written. In which respect, you may look upon the *Hebrew* to be still a *living* language; and, consequently, the *Old Testament*, that is written in it, to be capable of being more clearly understood (if ever the study of these languages should come to be duly cultivated) than most of those writings, that have been delivered down to us in *dead* languages.

HAVING thus acquainted yourselves with the *nature* and *genius* of the *Arabic* tongue, and learned to consult the *lexicons* that are written in it; you will seldom meet with any words in Scripture, which you will not be able, by these means, to give a good account of. Even the *απαξ λεγόμενα* (as they are called in *Greek*) those words which occur but *once* in Scripture, and so have *no* parallel instances, whereby to determine their senses; and those other, that occur but *seldom*, and so have very *doubtful* and *insufficient* ones; may, by being compared with the words that answer to them in the *Arabic* dialect,

lect, and are of known use there, receive so much light, as will for ever fix the genuine meaning of most of them: and leave no more room to doubt of *their* significations, than there is to question the significations of those *Arabic* ones, from whence they received their illustration.

THIS is the method which I myself have, for many years, made use of in my own private study of the *Hebrew Bible*; and I beg leave to assure you, that what I take the liberty to recommend to you, I have found verified by my own experience in abundance of instances. I might mention some of them; but shall content myself, for brevity sake, with referring you to that of טפוף, *tafóf*, in the following DISSERTATION.

AND, because the language of the book of JOB has been allowed to have a nearer affinity with the *Arabic*, than that of any other part of the *Old Testament*: and, moreover, because I have always been of opinion, that the *Proverbs* of SOLOMON not only share the common advantage of other books of Scripture, in being capable of receiving light from the *Arabic* and the other dialects; but likewise have this peculiar privilege of their own, that, being a collection of wise *apophthegms*, or *moral sayings*, they may admit of an additional illustration from the *Eastern* امثال, *Amthál*, or *adagies*, which make a great part of the ethical and political wisdom of the *Arabians* and *Persians*, and have not only been preserved in their ordinary conversation, but have likewise been gathered into volumes, and illustrated by the commentaries of their learned men:

men : for these reasons, I have employed my thoughts chiefly on these two books ; yet not so entirely neither, but that I have allowed myself time to consider some other parts of the *Bible*, as they have occasionally come in my way.

As to the book of *J O B* ; I was so well satisfied of my being able, in some measure, to understand it by the method I am speaking of, that, after I had read it over several times, and perceived the light that was continually darting in upon it from the windows of the *East* ; and that not only with regard to particular words and phrases, but likewise to whole sentences and paragraphs ; I resolved to undertake a *new translation* of it. But in this I found my attempts too sanguine. For I had not gone many chapters, before I perceived that the difficulty of my undertaking consisted not so much in finding out the meaning of particular passages, as in connecting them together, and framing a consistent sense out of them ; that the book of *J O B* in this resembled the *Prophetical* writings, and the sublime and figurative compositions of more modern *Eastern* authors, especially the poets ; and that the transition from one part of the discourse to another was oftentimes so sudden and unexpected, as to escape the notice of a reader unless very attentive : the lively imaginations of these *Eastern* writers transporting them with surprizing warmth and activity from one thing to another, and thereby causing them to overlook those rules of method and connexion, which are observed by *Europeans* of a cooler and more regular fancy.

AND,

AND, what increased the difficulty of my undertaking was, that, about this time, I was called off to a very weighty employment of another kind; which proving of great benefit to me, (as it might be of some use to the world, if duly discharged) I thought deserved a greater share of my time, than was consistent with that strict and uninterrupted attention, which was necessary for penetrating into the design and oeconomy of this divine Poem; and, consequently, for giving such a translation of it, as might, in any tolerable degree, express the sense of the Original. On these accounts I found myself obliged, for the present, to lay aside the thoughts of making a continued and entire translation of that book; though not without a prospect of resuming the design, when I should be more master of my time and subject: and either of giving a new version of it, as I at first intended, or of leaving behind me such notes and observations upon it, as might be of some use towards a new version, if they should happen to fall into the hands of any one who has skill and opportunity to apply them to that purpose.

THE *Proverbs* of SOLOMON, the other book I proposed to employ my thoughts upon, I found more favourable to my situation at that time. For these being, for the most part, so many *distinct* and *separate* sentences, might, I saw, be *distinctly* and *separately* considered, as my time would permit. And a vacant hour might be usefully employed in weighing the sense of a *single* saying, which would have been lost in making out the
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the meaning and coherence of a *longer*, and *more intricate* discourse.

THIS advantage, which I perceived the PROVERBS had over the book of JOB, and most other parts of Scripture, was an encouragement to me to go on with my observations on them. And accordingly, having marked out such of them, as I thought might be illustrated by the method I am here recommending, I resolved to examine them one by one, as my other business would permit. This design I have now nearly compleated; and, upon a review of what I have done in prosecution of it, I find the number of *aphorisms* I had occasion to consider, to be much greater, than I at first imagined they would be. My observations upon them I have drawn up in the form of so many DISSERTATIONS, of which the following (on *Chap. VII; 22, 23*) is a *Specimen*: though this being a text, about which there is a great difference of opinions among the interpreters and commentators, I was obliged to dwell longer upon it, than I have upon most others. What I offer in explication of it, I drew up above *eleven* years ago, and have often reviewed since that time; nor have I, after the most diligent enquiry, met with any thing to induce me to alter my opinion concerning the principal Criticism on which it is founded. However, I publish it, as I shall do every thing else of this nature, by way of *Conjecture* only. For where there is so much *doubt* among *learned* men, as there often is in these matters, it would ill become *me* to be *positive*.

IF from this, or any thing else I may say or write in the same way, any small benefit shall happen to accrue to you ; I beg you will join with me in making suitable acknowledgments, where they are justly due, to those worthy Governors of Colleges, whom Arch-Bishop *Laud* entrusted with the choice of his *Arabic* Lecturer, and to his *Grace* the Arch-Bishop of *York*, his *Majesty's* Lord Almoner : by whose favour my station among you is become such, as may in some measure excuse my boldness in adventuring to lay before you, in this public manner, some papers, which were originally drawn up, and chiefly intended, for my own private exercise and improvement. And it seems to me not reconcileable with the intention of my Benefactors, to go on to enjoy the emolument, which they have provided for me ; without holding myself obliged (as I have opportunity, and to the best of my abilities) to give the Public some account of what I do for it.

I am,

GENTLEMEN,

Your very faithful,

and affectionate humble Servant,

HERTFORD COLLEGE;

Mar. 16, 1742.

THO. HUNT.

A
DISSERTATION
 ON
PROVERBS VII; 22, 23.

22

הולך אחריה פתאם
 כשור אל טבח יבא
 וכעכס אל מוסר אויל :

23

עד יפלה חץ כברו
 כמהר צפור אל פח
 ולא ידע כי בנפשו הוא :

22. *He goeth after her straightway,
 As an ox goeth to the slaughter,
 Or as a fool to the correction of the stocks :*

23. *'Till a dart strike through his liver ;
 As a bird hasteth to the snare,
 And knoweth not that it is for his life.*

WE have here in the compass of two verses (according to the common division) three Similitudes ; the design of which is to represent, in the most lively and affecting manner, the folly and danger of the young *Adulterer*, who is the subject of this beautiful chapter. The meaning of the first and last of these similitudes is obvious : that of the

second is not so, as appears from the different opinions of translators and commentators concerning it, and the several ways they have taken to reconcile it to the other two. The words of it are

כעכס אל מוסר אויל
ער יפלה חץ כברו

*As a fool to the correction of the stocks :
'Till a dart strike through his liver.*

BEFORE I proceed to examine this text by the RULE^a laid down in the INTRODUCTION, and to offer such an explication of it, as will make it of a piece with the context; it may be proper to see what account has been already given of it by expositors. And here, not to trouble the reader with their verbal criticisms, the sum of what they have advanced on the passage, with any probability, may be comprised in these few words. *As a fool unwarily commits such things, as will expose him to shame and punishment; so the incautious young man goes after his neighbour's wife, 'TILL A DART STRIKE THROUGH HIS LIVER: that is, as some explain it, 'till the rage of jealousy push the husband on to murder him; or, as others, 'till he contract diseases, and become habituated to impurity, and so ruin himself, both body and soul, by his lewd and disorderly courses.*

THIS is the usual account, that is given of this place; but, I think, not the true one. For, not to mention

^a Of making one of the *Hemistichs*, or *Half-Verses*, a Comment upon the other.

that

that this interpretation supposes the fool's *going to the stocks* to stand for his *committing such things as deserve them*; which yet is no easy supposition: I say, not to mention this, it may be asked, Where is the force of this comparison? What is this, but to compare *one* fool to *another*; nay, a *greater* fool to a *less*; a fool that deserves death (for *adultery* was capital among the *Jews*) to one that is incurring the most trivial and inconsiderable corporal punishment? To say, indeed, (as in the context) that the unwary youth pursues his unlawful amours without thought and consideration, just as the *ox* goes to the *slaughter-house*, or the *bird* to the *snare of the fowler*, much improves the image we have both of *his* simplicity, and of the pernicious arts of the *temptress*: whereas, the comparing him to the *fool going to the stocks* is so far from heightening the idea we have of either, that it in a manner destroys our notion of both. Besides, as this sense is very low and incoherent in itself; so neither can the words be brought to speak it, without great violence. According to the order in which they lie in the original, (כעכם אל מוסר אויל) their obvious construction would be, not, *As a fool to the correction of the stocks*, but, *As the stocks to the correction of a fool*. And whoever has the least acquaintance with the *Hebrew* idiom, will perceive, at first sight, that the words ought to be taken in that order. But, what sense will they have then?

SOME, taking the signification of the word עכם *ekes*, here rendered *stocks*, from *Isaiah* III, 18; (where it is applied to the *wanton daughters of Zion*, and by our translators rendered *tinkling ornaments*) are of opinion, that

that it here likewise signifies rather something *ornamental*, than *punitive*; rather a kind of *dress*, in which the *fool* went to his punishment, than an *instrument* of it: and conceiving likewise that the *Jewish* oxen were led to the place of sacrifice with crowns and other ornaments upon them, as those among the *Heathens* were, connect this with the former hemistich thus. *As the ox marches unconcerned, with a crown or garland on his head, to the place of sacrifice; and a fool, in his tinkling ornaments, to the place of punishment: so this incontinent young man, allured by fair speeches, and drawn in by promises of pleasure and security, goes unthinkingly on to his own mischief and ruin.* But this sense is liable to the same objections with the former. The addition of *dress* does not alter the *impropriety* of the notion: the comparison is still foreign and insipid; and the construction repugnant to the letter of grammar, which would then be, *And the ornament to the correction of a fool*; and not, as in the translation, *A fool to correction with an ornament.*

BUT, besides these difficulties, which this account has in common with the other, it has likewise several of its own. For, *first*, the word טבֹּחַ, *tebahh*, properly signifies *slaughter*, or *butchery* in general; and is not to be restrained to the particular notion of *sacrifice*, without some evident reason from the context. Neither, *secondly*, have those, who have advanced this solution, made it appear, either that the *victims* among the *Jews* were ordinarily led to be sacrificed in *crowns*; or that their *offenders* went to the *stocks*, or any other sort of *correction*, in *tinkling ornaments*. *Thirdly*, The word

עֲכָם, *ekes*, does not of itself signify any such *ornament*, as the *fool* is here supposed to wear; as will be shewn by and by. *Fourthly*, and *lastly*; to suppose that the *fool* is *actually* going to the place of punishment, as his having his *ornaments* on plainly does, destroys the propriety of the similitude. For if he is *actually* going thither, he must be a *fool* indeed, (or, rather, a *mad man*, and so not a fit object of punishment) *not* to perceive it. And if he *does* perceive it, he is improperly ranked with the *ox* and the *bird*; who are therefore here set forth as fit emblems of the incautious young man, because they go to meet their respective fates, *without the least perception of their danger*.

BUT, after all; how comes the *Fool* in here? The design of Solomon seems to be to exaggerate, in the most lively manner, the folly and indiscretion of the incontinent young Sinner, by comparing him to the silly unthinking *Brutes*. Having therefore taken his first comparison from the *ox going to the slaughter*, it is more than probable he would have proceeded to some other *brute* animal, and not have thrown in the *fool* and the *stocks*, and then have gone to the *bird hastening to the snare of the fowler*.

WHAT this *second* animal should be, is not hard to conjecture. It is the *Hart*: a creature, from which comparisons are more frequently borrowed in the sacred Writings, than from any other whatsoever; and therefore very fit to be joined with the *ox* and the *bird*, which are likewise very often introduced by the holy penmen on the same account: a creature too, of all others,

others, the most proper to be taken notice of on the present occasion. For it is certain from the accounts we have of the antient hieroglyphics, that the usual representation, whereby the ^a *Egyptians* figured out a man overthrown by *flattery* and *fair speeches*, as the young man in the text is described to be, was the picture of a *Hart* captivated and ensnared by the sound of *Musick*; which is one way of taking that animal. Add to this, that the comparison we are here speaking of, taken in this sense, is no other, than what we have in the preceding chapter; where the wise man advises his son, if he should bring himself into difficulties by passing his word for his friend, *to deliver himself as a roe from the ^b hand of the hunter, and as a bird from the hand of the fowler*; v. 5. Here the *roe* is mentioned with the *bird*, as the *hart* is supposed to be in the words before us. Now, it is well known, that *the hart* and *the roe* (or rather *the roe-buck*^c) are often joined together in the

^a See *Hori Apollinaris Hieroglyphica Ægyptiaca*. Lib. II, 87. Edit. Nic. Caussin, Paris. 1618.

^b By the way, it may be observed, that the *Greek* version of the word יָד *yad*, which usually signifies *hand*, as our translators have rendered it, is here βροχων, *snare*; which, perhaps, may be accounted for from the use of the *Arabic* verb يدي *yada*, which sometimes signifies to *catch by the fore-foot*, and is by the lexicographers applied to the *roe*. So in *Kamûs*, الظبي الميدي is a *roe caught by the fore-foot*. And if the same verb was antiently used in *Hebrew* to denote such an *action*, as probably it was; why may not the noun יָד *yad* signify the *instrument* of it?

^c That the *Hart* and the *Roe-buck* are here distinguished properly, as being of a different species, though with similar qualities, appears from hence; that אֵיל *cervus* has אֵילָה and אֵילָה *cerva* and אֵילוֹת *cervæ*, as well as אֵילִים *cervi*; and that צִבִּי *roe-buck* has not only צִבִּים

Scripture, as animals that bear a great resemblance to each other in several qualities; such as swiftness, beauty, and the like: and it is also certain from the natural historians, that the ^amethod of *catching* them is exactly the same. As, therefore, in the former chapter, the *roe* and the *bird* were joined together, to represent an incautious man's *extricating himself out* of difficulties; why may not the *hart* and the *bird* be used in conjunction here, to express his *running himself into* them: the *strength* and *agility* of the *roe* being not more proper *there*, than the *simplicity* and *precipitancy* of the *hart* are *here*?

WHAT gave me the first hint of the *Hart*, after I had compared the hemistichs by the RULE laid down in the INTRODUCTION, and perceived the incongruency of the common translation, was the word *ελαφος*, *hart*, in the *Greek* version of the place. Observing this, I cast my eye upon the other ^bantient versions, the *Chaldee*, *Syriac*, and *Arabic*; and found them all concurring with the *Septuagint* in this sense of the word. This

צבאים, צבאים, and צבאים *roe-bucks*, but also it's feminines צביות *roe*, and צבאות *roes*. This necessary distinction is further confirmed by *Deut.* 12, 15 &c. And therefore, the distinction between these several words, which are frequently confounded in our present English Version, should be for the future very carefully attended to.

^a *Capreæ*, says *Blondus* in *Gesner*, *levissimo cervo similes sunt, eâdemque arte, quâ cervi, decipiuntur.*

^b All these make use of the very same word, that the *Hebrew* does; only written with different vowels, suitable to the respective languages: the *Chaldee* אֵילָּ aila, the *Syriac* ܐܝܠܐ ailo, the *Arabic* ايل ailal.

C

consent

consent of so many versions of great antiquity and authority could not, I thought with myself, be without some very good foundation. And now, what should that be, but that the several copies, from which they made their translations, instead of אַיִל *avil*, a *fool*, as our present copies have it, read אֵיִל ^a *aiil*, a *hart*; expressing (as is often done) the *yod* that was implied in the ^b *dagesh*? But these interpreters, not knowing what to make of a *hart to bonds, fetters, or chains*; and considering that these were more proper for a *dog*, than a *hart*; they in fact applied them to the ^c *dog*: and so

^a So the words should be written; when stripped of the disguise, and incumbrance, of the *Masoretical Points*.

^b This is no new observation. For *Bochart* says, *Alii observarunt Græcos pro אַיִל, stulto, legisse אֵיִל, cervum: Hieroz. lib. II. cap. 56. ad fin.* But, though *others* have observed this; I do not find they have made that use of their observation, which they might have done.

^c It has been thought, that the *Septuagint*, instead of the present *Hebrew* word עֶכֶם, read כלב the usual name of a *dog*. And if, indeed, κυων be the original reading of that version; the authors of it must have had some reason for their so rendering. But there is so wide a difference between עֶכֶם and כלב, that it is hardly credible the one should ever have been mistaken for the other. I should rather think that these interpreters, when they were translating this passage, had their eye on the *Greek proverb*, κυων ἐπὶ δεσμα, *A dog to Chains*, (which *Erasmus*, not unsuitably to our present purpose, expounds of one *who plunges himself headlong into slavery, or misery*; and adds, that *the saying is taken from dogs, whom you may easily chain, if you tempt them with a bait of meat: Adag. Chil. II, Cent. VII, Prover. 67.*) or, else, that they met with something in the antient *Hebrew*, that appeared to them to favour that sense; which is not impossible, if עֶכֶם, *akas*, in their days was understood in the same sense that عكش *akash*, in *Arabic* is now, namely, of *dogs surrounding a bull*. *Kamûs*, in the word عكش.

made

made two similitudes of one. For so the *Greek*; ὡς περ κυων ἐπὶ δεσμοῖς, ἢ ὡς ελαφὸς τοξευματι πεπληγὸς εἰς τὸ ἦμαρ.^a And in like manner, the other versions just now mentioned. Whereas, had they reflected, that the word מוסר *musar*, from whence they seem to have had their δεσμοῖς, might as well signify^b *toils* or *snare*s, as *chains* or *bonds*; they would not have found it improper to be construed with the *hart*.

THUS far, then, we are got; *As a hart to the toils*: and, I think, without much difficulty. If the reading of אֵיִל *ail*, a *hart*, for אֵיִל *avil*, a *fool*, should be thought to be any; it may be answered, That though, in our expositions of the sacred Text, we ought to be extremely cautious how we do any thing that may in any wise shake the authority of the present readings:

^a A very learned and ingenious friend guesses, that the true reading of the LXX version may be this: ὡς περ κυων ἐπὶ δεσμοῖς ελαφὸς, ὡς ἢ τοξευματι πεπληγὸς, &c. *Sicut [vadit] irruens in retia cervus, &c.* Bochart guesses that κυων may be an error of the scribe for κυφων, which signifies a sort of instrument for *confining*, or *punishing* offenders; as likewise the *offender* himself, who has deserved to be so *confined*, or *punished*. By the same liberty, I may conjecture that it is instead of κρυφω, which signifies *lifting up*, or *making light and easy*; and then it will favour the interpretation which will be hereafter given of עָנָה, and answer to κρυφοί, 1 Chron. XII, 8; where it is said, κρυφοί ὡς δορκάδες ἐπὶ τῶν ὄρεων.

^b The word, in this sense, is taken from מָסַר, which signifies both to *take* and *detain captive*: and may easily be applied to the *taking* of the *hart*, whether we suppose it done by *surrounding* him with *toils* or *nets*, which Budæus in Gesner calls *carbaceum septum*; or *hampering* him in the noose of some such sort of *snare*, as the *Greeks* call ποδοσπαστή, of which we have a large description in *Xenophon's Cynegetics*.

yet, where the variation is so exceedingly minute, as in the case before us, which, setting aside the Vowels (a mere invention of the *Rabbins*) we shall find to be no more, than the changing of a single *vau* into a *yod*, which might have been occasioned, as it has been in many other words, by a slip of the pen so slender, as to escape the notice of the most careful and attentive transcriber: where, I say, the variation consists in such a slight punctilio, such a mere iota, as this; I hope we may, without any injury or irreverence to the majesty of the divine Oracles, be allowed the same liberty with regard to them, which sober and inquisitive men have taken with other writings; and, where we meet with a reading, which will not, after our best labour and pains with it, afford a tolerable sense, presume to offer another, that seems to have a better.

THE holy Scriptures, though dictated by the Spirit of GOD, were committed to the custody of *Men*; and were to be delivered down to future ages after the same method, as all other writings are, that is, by successive transcripts of them. And though we cannot, without great impiety, suppose that the eye of Providence would not be in a particular manner watchful over this sacred depositum, in which it's own glory and the good of mankind were so nearly concerned; yet, to extend this divine interposition in behalf of the integrity of the *Bible* so far, as to deny the possibility of a variation in so very minute a circumstance as this before us, is to run ourselves into a greater difficulty on the other side; and that is, to maintain that the several transcribers, through whose hands this book has passed, were ex-
empted

empted from all possibility of mistake; which we cannot do, but by supposing them to have been perpetually under the immediate influence of divine inspiration: a supposition, which those, who declare the most warmly against different readings, will not, I believe, be forward to allow.^a

THE possibility, then, of such a variation being admitted; it will follow, that wherever we have occasion to suppose any (which, as I hinted before, should never be supposed but in cases of the utmost necessity, and where all other means fail) it will not only be allowable, but incumbent upon us, to give it a thorough examination; and to take all the advantage it will afford, in favour of a rational, coherent sense: especially, where such various reading has not only the reason of the context, but likewise the authority of the most antient versions, to plead for it, as the present has. This is not only doing justice to common sense, but putting these primitive translations to their proper use; to the use for which they were designed by GOD himself: who, in pursuance of his gracious intention not only of *publishing*, but likewise of *preserving* the venerable instructions, he had vouchsafed to mankind by the pens of his chosen Servants, was pleased to raise up a number of

^a The alteration of one similar Letter for another, though formerly less admissible, will be now more easily granted; wherever there appears good reason from the Context: since the Hebrew MSS, happily discovered by *Dr Kennicott*, have been proved to contain multitudes of much greater Variations; and even the *printed* editions are found to differ very often, and especially in the similar Letters.

men, in very early times, and in different countries, to translate them into their respective languages, as the most effectual means to secure both these important ends.

BUT, to return. Thus far, I say, we are got; *As a hart to the toils, or snares*. There remains the word עֶמֶק, about which interpreters are much divided; as they are about other words, which so seldom occur as this does. Our's, conceiving it to signify something *punitive*, render it *stocks*: and many others, to the same purpose. But were there any grounds for this sense, as there are none; it could not be proper here. For, what has the *hart* to do with *stocks*? Some other meaning, then, more suitable to the place, must be looked after. In doing which, we may observe, that we have nothing either of this word, or any other of the same original, but what we meet with in the III. of *Isaiah* above mentioned: and here it occurs but twice; once by way of verb, and once by way of noun; and, consequently, all the light our present *Hebrew* is capable of giving it, must be derived from thence. And, because in *Hebrew*, as in all the dialects sprung from it, the verb is the radix from which the word is formed, and by which it's signification is determined; it is fit we begin with the verb: the notion of which being once settled, that of the noun will follow of course. The Prophet, then, in the chapter before us, upbraiding the *Jewish* women, (or, as some think, the ^a effeminate part of the *other* sex) for the wantonness and extravagance of their be-

^a Which they would have to be hinted at in the masculine pronoun הם *hem*, *their*, affixed to the word רגלי *ragli*, *feet*.

haviour

haviour and apparel, says of them, among other things, that they did *ברגליהם תעכסנה*, *beraglibem teakkasnah*, which the LXX render by *παίζουσιν τα πόδια*, *Playing, or sporting with their feet*: the ^a *Syriac*, *Dancing with their feet*: the printed ^b *Arabic*, like the *Greek*, which it often follows in the prophetical books, *Playing with their feet*: ^c an *Arabic* translation never yet printed, like the *Syriac*, *Dancing, skipping, capering with their feet*: all, much to the same purpose. Here then we have sufficient authority for fixing the sense of the word *עכס*, as we had above for substituting the *hart* in the place of the *fool*; namely, the concurring suffrages of many antient versions, in all which, as we have seen, the verb has the notion of *playing, skipping, dancing, or the like*.^d And, what further confirms this sense, is it's agreement

^a *מלחין ברגליהם*.

^b *يلعبون باقدامهم*.

^c *رقصن بارجلهم*. This *Arabic* translation of *Isaiah* and the other Prophets is in *Pocock's* collection of MSS. numb. 260.

^d Nor is the *Arabic* notion of the same verb unsuitable to the present subject. It signifies primarily to *bend, wind, or twist*, and thence, by a metaphor, to *move in and out, or from one side to another*; like a *viper*, says *Jaubartius*; like a *drunken man*, says *Zamachsharius*; and such a sort of *winding and crooked motion* is commonly made use of by the hunted *hart*, which, says *Gesner* from *Budæus*, *Insignes fugæ mæandros implicare solet*. And hence, perhaps, it was, that a manuscript *Arabic* translator, who renders the preceding words *טפוף תלכנה* by *يمشون بخطن* *they go bounding up and down, or throwing themselves from side to side*, here retains the verb *عكس*, *akasa*, the very *Hebrew* *עכס*, as thinking it the most proper to express the sense of the place; rendering, *بارجلهم يعكسون* i. e. *They made such a motion with their feet, as is implied in the verb عكس*. Poc. numb. 32.

with

with that of the preceding words, טפוף תלכנרה, *tafof telaknah*; where the word טפוף, *tafof*, which our *English* translators render *walking and mincing as they go*, (marg. *tripping nicely*) being an ἀπαξ λεγόμενον, (no where to be met with but in this place) may perhaps receive some light from the *Arabic*: in which language the word طف *taffa*, as explained by the author of the great *Arabic* lexicon called *Kamûs*, signifies the same with the two verbs خف *khaffa*, and دف *daffa*, to be *light, nimble, sprightly, brisk, &c.* and, when applied to an *horse*, the same with ثب *wathaba*, to *leap up, caper, prance &c.* Now what can be more proper to come after such a word as this, than the verb עכס *akas*, taken in the notion of *skipping or bounding*?

AND agreeable to this signification of the verb עכס *akas*, here, will that of the noun עכסים *akafim*, be at the 18th verse; and תפארת העכסים *tifereth haakafim*, will literally be *The ornament of the dancings*: that is, according to the idiom of the sacred tongue, *Their dancing ornaments.*^a What sort of *ornaments* these were, cannot, perhaps, be precisely determined: it being extremely difficult, at this distance of time, to find a key to the wardrobe of the *daughters of Zion*; and to give a distinct account of the several kinds of dress, which the Prophet enumerates in this and the following verses. But, whatever it was; whether a particular sort of ^b*shoes*, as some suppose it to be; or ^c*bells* about their

^a The *Arabic* translator, just now mentioned, calls it افتخار i. e. *The pride they take in their light and nimble motions.*

^b *Jarchi's* Comment.

^c *Kimchi's* Comment.

shoes,

shoes, which rung as they went, as others; or ^a *chains* or *bracelets* about their legs, (such as ^b travellers tell us are worn by the *Eastern* women at this day) as others rather think: whatever it was; its *use* undoubtedly depended upon its *motion*. And, if it made a *tinkling*, as our translators, and others suppose; the *sound* of the

^a See R. Tanchum, in his Lexicon, called *Murshid*; of which very valuable Work, *never yet printed*, more than one MS is preserved among the Oriental Treasures in the Bodleian Library.

^b So Rauwolf: *They also wear RINGS about their legs and hands, and sometimes a good many together; which in their stepping and working, slip up and down about their legs and feet, and so make a great noise.* Ray's collect. of travels and voyages, pag. 166. And of this custom Mr Sale interprets those words of Mohammed, in the 24th chapter of the *Korân*; لا يضربن بأرجلهن, *Let them (i. e. the women) not make a noise with their feet, &c.* That is, says he, by shaking the RINGS, which the women in the east wear about their ankles, and are usually of gold or silver. And then he adds, (what should not be overlooked on this occasion) *The pride, which the Jewish Ladies of old took in making a tinkling with these ornaments of their feet, is among other things of this nature severely reprov'd by the prophet Isaiah.* Translation of the *Korân*, pag. 192. And Mr La Roque, in his voyages, has given us the Arabic name of their RINGS: *Elles (les femmes) ont d'autres gros anneaux creux, ou plutôt de cercles garnis de petits anneaux, qui pendent à l'entour. On remplit ces creux de petits cailloux, qui sonnent comme des grelots lorsqu'elles marchent: ces gros anneaux sont ouverts par un endroit en forme de croissant, par où elles passent le plus menu de la jambe. Enfin ces anneaux, qu'on appelle Khalkhal, — sont autant de sonnets qui avertissent que la maîtresse du logis, ou d'autres femmes passent; alors les domestiques se tiennent dans un certain respect, les autres personnes se cachent, ou se retirent pour ne pas les regarder.* Voyage, p. 264. The Arabic name, which Mr La Roque gives us, is خلكل; which is the very word, by which R. Tanchum and other Arab Jews interpret עכסִים *akasim*.

D

ornament

ornament was owing to the ^a *gesticulation* of the person that wore it, as that of their *chains* at this time is observed to be: there being not the least room to fix any other notion to the noun, than what it has from the verb, which is that of *dancing* or *skipping* in general, whatever the particular manner of doing it may have been. ^b

AND now, to apply what has been said to the case before us; I take the word עָכַם to be the participle (Benoni) from the verb עָכַם *irruit*; agreeably to the participle הוֹלֵךְ *ambulans*, at the beginning of this sentence; and in perfect analogy with מְהֵרָה *festinans*, the participle likewise from מָהַר: which last participle has the כ prefixed here at the head of the third similitude, in a manner exactly parallel to כְּעָכַם at the head of the second. And this word עָכַם I take to signify the same here, as תַּעֲכַסְנָה *teakkasnah* does, *Isaiab* III, 16; *viz.* to *dance*, *skip*, or *bound*. To which if we add the notion of the *Arabic* عَکَشَ *akash*, to *rush into*, or *run upon*,

^a And this was *Calvin's* opinion of the thing, who says; *Libenter recipio illam interpretationem, quòd SONITUM AMBULANDO EDIDERINT.* See his Comment.

^b As so much depends, in this Dissertation, on the meaning here assigned to this word עָכַם; it may give additional satisfaction to the Reader, if he is acquainted, that this Sense has been adopted as true, for the reasons here given, in the learned *Dr Taylor's* Hebrew Concordance. And in the Bible published by the learned *F. Houbigant*, in 1753; this sense of the words אָוִיל and עָכַם, in this place, is adopted likewise.

^c The author of *Kamùs* explains it by the two *Arabic* words حَمَّ and عَطَفَ; both which signify (among other things) to *rush upon*, or *run into*. He likewise compares it with احاطَ, to *encompass*, or *surround*; and applies it to *dogs inclosing*, or *besetting a bull*, as was above observed: a notion not unsuitable to this place.

(for

(for the final letters are commutable) the sense of the place will be, *As an hart skips, or bounds, or rushes into the toils.* After which will follow, in the most natural, proper, and easy sense of the words, *until a dart strike through his liver.* And to this sense agrees the version of *Symmachus*; who, though he read אַיִל, *avil*, and not אֵיִל, *ail*, (as his αῤῥων, *fool*, plainly shews) yet renders עָכַס by σκιρτών, *leaping*; as proper a word, as any he could have chosen, whereby to express the *nimbleness and agility of the hart.*^a

LET us now read the two verses together, pointed agreeably to this sense. *He goeth after her straightway, as an ox goeth to the slaughter: Or as an hart boundeth into the toils, 'till a dart strike through his liver: As a bird hasteth to the snare, and knoweth not that it is for his life.*^b Here the *first* and *second* similitudes are of a piece with each other, and make a consistent sense with the *third*: and the whole is a beautiful gradation; the different degrees of speed, by which the *ox*, the *hart*,

^a It will give some additional strength to the preceding remark; if we observe, that in *Joel* 1, 17, the verb, which is now עָבַשׁ, is by the LXX rendered ἐσκιρτησαν, probably by their reading עָבַשׁ or עָכַס; instead of עָבַשׁ, as it is at present: for the verb עָבַשׁ is found in this place only.

^b The word פֶּתַח, in the first verse, which is here rendered *straightway*, is by the LXX translated κενωθεῖς, *decoied, seduced, infatuated, &c.* in the notion of פֶּתַח, *seductus, plectus fuit.* The Greek words are, οὗ δὲ ἐπηκολαθήσεν αὐτὴ κενωθεῖς. Agreeable to which is an *Arabic* translation, never yet published; رايته منطلقا، وراهها وهو غافل، *I saw him going after her, infatuated as he was.* Poc. MSS. Bodl. lib. Num. 285. But this makes no alteration in the sense of the passage.

and the *bird*, are respectively carried on to *their* destruction, aptly representing the several advances, by which the young *Sinner* goes on to *his*; setting out slowly and reluctantly at first, but quickening his pace afterwards, and pressing on with eagerness and confidence, in proportion to the lengths he has gone.

IN what has been here said, two things having been supposed, concerning the manner of *taking* the *hart*; namely, that he is first *ensnared*, and then *shot* with a *dart*, or *arrow*: it may not be amiss to add a word or two, to shew that the antient way of hunting this sort of game was agreeable to both these suppositions. And here, not to tire the reader's patience with a multitude of quotations from authors; I shall content myself with one, being, I think, full to the point, and sufficient of itself to set the thing beyond all manner of doubt. And that is from *Xenophon*, who having in his *Cunegeticks* described at large the method of circumventing, or entrapping the *Hart*, concludes with these words, *ἔαν δ' εἰς ὅτως ἐλθῇ, ——— εἰ μὲν ἢ ἀρρενὺς, μὴ προσιέναι ἐγγύς· τοῖς γὰρ κερασι παύει, καὶ τοῖς ποσὶν· ἀποθνήσκει δὲ ἀκοντίζειν* i. e. *when the ELAPHOS is thus caught; if it be a male, you must not go near him, for he strikes both with his horns and his feet; so that you must let your darts fly at him at a distance.* This account of the method of destroying the *hart* is exactly the same with what is supposed in the preceding translation. He is first *caught*, whether in the nooze of the *πρόσδεξις* above mentioned, or the *net*, or any other sort of *trap* or *snare*; and then is *dispatched* with a *dart*, or *arrow*: the original *ῥη* signifies both.

IN the *Nova Acta Eruditor. Lips.* 1745, pag. 307, there is a Critique on the preceding Dissertation; and some notice should, perhaps, be here taken of it. I speak thus doubtfully; because many will think it quite unnecessary, to direct the Reader's attention to what will contribute very little to his entertainment or instruction. Had there been any one part in that piece of Criticism, which had pointed out any real mistake of mine; I would have acknowledged it here, with thanks. But the truth is; that, in near three pages of remarks, the only things which are proved are these two. The first is, that the Critic is very sufficiently disposed to be censorious; and that this disposition of his has led him into more than one Misrepresentation. And the second is, that the justness of my own translation appears to much greater advantage (and there is no presumption in asserting it) when compared with the following translation of this Gentleman.

*QUI eam confectatur, repente tanquam bos ad mac-
tionem, et tanquam PEDICA ad referendam stulto gra-
tiam, VENIUNT, donec sagitta jecur EJUS trañciatur,
et tanquam avis ad laqueum propere devolat, nesciens,
eum sibi perniciosum fore.* And, that this rendering may
be the more exactly compared with my own; I will
express it as faithfully as I can, in English, thus.

*He, who followeth her,
Suddenly as an ox to the slaughter,
And as a fether to thank the fool, they come,
'Till his liver is pierced through by a dart,
And as a bird hastily flieth to the snare,
Not knowing, that it will be destructive to him.*

In consequence of the several remarks, submitted to the learned Reader in the preceding pages ; I shall now conclude this Dissertation with the words of the Original Text, and with what I apprehend to be the proper Translation of them.

22 הולך אחריה פתאם
כשור אל טבח יבא
וכעכס אל מוסר אויל [אייל] :
23 עד יפלה חץ כברו
כמהר צפור אל פח
ולא ידע כי בנפשו הוא :

22. *He goeth after her straightway,
As an ox goeth to the slaughter :*

23. *Or as an hart boundeth into the toils,
'Till a dart strike through his liver :*

24. *As a bird hasteth to the snare,
And knoweth not that it is for his life.*



A
S E R M O N
PREACHED
BEFORE THE
UNIVERSITY OF OXFORD;
ON

December 10, 1769.

S E R M O N

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ON

December 10, 1769

A S E R M O N

O N

P R O V E R B S XIX, 2.

*Also, that the soul be without knowledge, it is not good :
And he that hasteth with his feet, sinneth. **

IN discoursing on this Proverb, I shall do these two things.

I. I shall examine into the Connexion there is between the two parts of it; and, by considering each as a Comment on the other (as the two members of these moral Distichs generally are) endeavour to find out the true Sense of the whole. And,

II. I shall explain the Doctrine it contains, according to this Sense.

I. I shall examine into the Connexion there is between the two parts of this Proverb; and, by considering each as a Comment on the other, endeavour to find out the true Sense of the whole.

* גם בלא דעת נפש לא טוב
ואז ברנלים חוטא :

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AND,

AND, because the latter of these two verſicles is the plainer, I ſhall begin with that ; hoping, that by the clearneſs of this latter part of the Proverb, I ſhall be enabled to throw ſome light back on the former. This latter part is, *He, that haſteth with his feet, ſinneth* : where, if we take the word *feet*, in a figurative and moral ſenſe, for the *motions* and *inclinations* of the mind (as it ſometimes ſignifies) perhaps the verb *ſinneth* may not be amiſs ; *raſhneſs* and *precipitancy* in theſe *motions* and *inclinations* being often the occaſion of much *ſin* and *wickedneſs*. But if we take the word *feet*, in it's natural and literal ſenſe, for the members of the Body ſo called, as it here ſeems to ſignify ; it would be better to uſe *erreth*, inſtead of *ſinneth* : and ſo the Hebrew verb ſignifies in many places of Scripture. I ſhall mention only two, as being full in point. The firſt is *Judg.* 20, 16 ; where it is ſaid of the Children of *Benjamin*, that *they could ſling ſtones at a hair-breadth, and not miſs* : the original word for *miſs* is the ſame, which in our text is rendered *ſinneth*. The other is *Job* 5, 24 ; where Eliphaz, addreſſing himſelf to Job, tells him, that if he would ſubmit to the diſpenſations of Providence, and bear his ſufferings patiently, he ſhould be reſtored to his former eſtate and proſperity : *Thou ſhalt viſit thy habitation*, ſays he, *and ſhalt not ſin. And ſhalt not err*, ſays the margin : that is, when thou lookeſt for thy dwelling, which thine enemies had threatened to demolish, or from whence thou haſt been driven, thou ſhalt find it ſafe, and ſhalt not *miſs of it* ; which is undoubtedly the ſenſe of the place. From theſe two paſſages it appears, that the Hebrew verb in the text,

which

which our translators render *sinneeth*, sometimes signifies no more than to *miss of a thing*, to *err*, or *go astray*. And I might, as I said, have brought several more texts to justify the same signification. I therefore render this latter clause of the aphorism; *He, that hasteth with his feet, erreth*, or is apt to go out of his way.

THIS is a plain proposition; as containing a truth, founded on common observation and experience. And now let us see, what light it will reflect on the former part of the Proverb; which is more obscure. It is, *That the soul be without knowledge, it is not good*; or, as one Greek Version has it, more categorically, and, I think, more agreeably to the original, *The soul without knowledge is not good.*^a Now, what analogy is there between this part of the Proverb, and that which we have been explaining? What sort of *knowledge* is that, the want of which Solomon may be here supposed to compare to *precipitancy of feet* in a hasty traveller?

TO answer these questions; it will be proper to state the true meaning of the word *Soul*, which is the subject of the proposition. The Original word for *Soul* is *nepheesh*, which is used in several senses. I shall mention two; which are the principal, and which seem to be chiefly intended by Solomon in this place. Sometimes the word *nepheesh* is taken for the *intellectual* faculty of the human mind, or the *Understanding*; and then it is

^a Χωρίς επιστήμης ψυχή ου αγαθή. See these words, in Grabe's Edition of the Alexand. MS; inserted there, in a less character, as being from some later Greek version than that of the LXX.

rendered, as here, *Soul*. So it is taken *Prov.* 2, 10 ; where *knowledge* is said to be *pleasant to the soul*. So it is taken *Chap.* 15, 32 ; where *he, that refuseth instruction*, is said to *despise his own soul*. And so (to go no further than this book for instances of this meaning) it is taken *Chap.* 24, 14 ; where it is said, that *knowledge of wisdom* is *sweet to the soul*. In these places the word *nepheš* seems to be taken for the *Understanding*, the seat of knowledge and wisdom. According to which sense, *want of knowledge* will be want of due *instruction* or *information* ; and the person, who is so unhappy as to have such an *Understanding*, will be fitly compared to a hasty traveller, who sets out on his journey, before he knows any thing of the road he is to take. At other times, the word *nepheš* is taken for the other faculty of the human mind ; and, instead of *Soul*, is rendered *Will, Pleasure, Lust, Desire, &c.* So *Psf.* 27, 12 ; David begs of God not to deliver him over *unto the Will* of his enemies ; the Hebrew is *בנפש*, *unto the Soul* of his enemies. So *Deut.* 23, 24 ; Moses tells the Israelite, *When thou comest into thy neighbour's vineyard, thou mayest eat grapes at thy Pleasure ;* (Heb.) *according to thy Soul*. So in that noble hymn *Exod.* 15. at the 9th v. Moses represents Pharaoh as saying to the people of God, whom he was in pursuit of, *My Lust* (Heb. *my Soul*) *shall be satisfied upon them*. So, to use no more quotations, it is said of the proud ambitious man, *Habak.* 2, 5 ; that *he enlargeth his Desire as bell* ; the Hebrew is, *he enlargeth his Soul*. And these places may suffice to justify the other sense, in which I said *nepheš* or *Soul* is taken ; namely, for the *Will* or *Appetite*. And so it is taken in the *Arabic* language ; as likewise for
that

that which is the consequence of indulging the *Will*; *haughtiness of spirit, superciliousness, disdain, &c.* According to this sense, *want of knowledge* will be want of *discretion, prudence, temper*, or some such good quality. And the person, who has his *Will* destitute of these good qualities, will be very fit to be compared to *a hasty traveller*; who either may not have informed himself of the nature of his journey; or, if he has, yet afterwards pursues it so eagerly and hastily, that his inconsiderate speed either carries him out of the way, or tires him, before he arrives at the place he was bound to.

UPON the whole: by the *soul's being without knowledge*, we may understand the two principal faculties of the human mind being without their proper discipline and direction; the *Understanding* without information and instruction, and the *Will* without prudence and discretion. And, as the want of these qualifications is the source of all the errors and miscarriages, that happen to us in our journey through life; the person, who has the misfortune to labour under this want, is, not without great elegance and propriety, compared to *a hasty traveller*, who for want either of informing himself of his way at first, or of pursuing it with proper caution and circumspection afterwards, misses his road, and wanders about in endless perplexity and distress.

AND this *liableness of the human mind to error*, when it's two superior faculties are left destitute of proper culture and information, is what seems to be meant by it's *not being good*: for this phrase, being here put to answer

swer the verb *erretb* in the other part of the Proverb, must signify something analogous to it, and consequently must mean it's not being *useful* for the purposes for which it was given us ; it's not being a *good* and safe guide to us, in the conduct of our lives ; or rather, (as the expression is by interpreters generally understood not of a mere privation of *good*, but of the actual presence of a great degree of the contrary quality) it's being a very *bad*,^a insufficient, and dangerous guide. And, indeed, when it is thus with the human mind ; when it's two superior faculties, which were given us for the direction of our actions, are suffered, for want of due care and management, to lie idle and useless ; and so, instead of guiding us aright, become the sources and occasions of error and deception : what is there then left to conduct us, in our pilgrimage through life ? *If this light, that is in us, be darkness ; how great is that darkness ?*

AND thus much concerning the *Connexion* of the two parts of the *Proverb*, and the *Meaning* of the whole^b.

^a See the phrase לֹא טוֹב, in Chap. 20, 23 of this Book ; and in other places. See likewise *Mercer's Comment* on the Text.

^b A very different version of these words has been offered by the celebrated Professor *Schultens* ; who renders אֵל here by *vigor currendi sese animans* : and the Arabic language is referred to, as authorizing so very strange a version. On which account I think it necessary to observe, that, though I earnestly recommend some acquaintance with the Arabic language ; yet it is also my duty to caution against an intemperate fondness for it, and against every violent application of meanings fetched from thence : especially, where the Hebrew words admit an easy sense, agreeably to the usage of the same words in other Hebrew passages. The use of אֵל, as a particle, is exceedingly frequent ; and it is often found

I now proceed to the other thing I proposed ; which was,

II. To consider the *Doctrine* it contains, according to this *Meaning*.

IN stating the meaning of the Text, I observed, that under the word *Soul* were comprehended the two ruling faculties of the human mind, the *Understanding*, and the *Will* : and that the *Soul* might then be said to want *Knowledge*, when these two faculties were not cultivated and improved, as they ought to be ; that is, when the *Understanding* was suffered to remain without *information* and *instruction*, and the *Will* without the guidance of *prudence* and *discretion*. I shall, at this time, consider the *Soul* in the first sense only ; or as it may be taken for the *Understanding* : and endeavour to shew, that, without proper discipline and instruction, even this supreme, this boasted faculty of the human mind, is *not good*.

FOR, if we take a view of the *Understanding*, unimproved by instruction and education ; what *good* shall we find in it ? In this uncultivated state, it has no other *goodness* to boast of, than what the Almighty bestowed

at the beginning of other Proverbs, where it is rendered very naturally by *even*, or *also*, as here. And indeed here that rendering seems particularly proper : because of the connexion between *hastening with the feet* and *sinning* (or *erring*) in this verse, and *walking in integrity* in the verse preceding : especially, when the latter part of the former verse is rendered — *than he that is perverse in his ways* &c. See Dr Kennicott's Second Dissertation ; pag. 287.

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upon

upon it, when he made it what it is, and endowed it with the capacity it has ; that is, such a sort of *goodness*, as he declared to be in all his Creatures, when he pronounced them to be *very good*, that is, very fit for the ends and purposes for which he made them. Without this goodness, the *Understanding* would cease to be what it is. And yet, even this constitutional, or (as I may call it) this metaphysical *goodness* of the *Understanding* may be greatly impaired, if not totally destroyed, by our own carelessness and neglect. The powers of the *Understanding*, if not sometimes exerted and called forth into action, grow inert and languid, and at last lose their natural strength ; resembling in this the Bodily Organs, which require motion and exercise to keep them in health and vigour, and qualify them for the discharge of their several offices.

IN the Text, the power of *thinking* and *reflecting* (the great business of the *Understanding*) is compared to that of *walking*. Now, as there have been men, who, by neglecting to exercise their *legs* and *feet* for a long time together, have been in danger of losing the use of them ; so have there been men, who, for want of training up their intellectual faculties to *thought* and *reflection*, have always found a stiffness and lameness in these faculties ; have never been able to *think* and *reflect*, as they should do ; but have hobbled on all their lives long in the pursuit of Knowledge, without making any progress in any one branch of it.

WOULD we therefore enjoy the blessing of a *good Understanding* ? let it be our care to *make it a good one*.

As

As it came out of the hands of our Creator, it was only a *faculty*; but such a one, we see, it is, as GOD, in his wisdom, has vouchsafed to pronounce *good*. And so it is, as far as it concerns GOD; be it our business to make it so, as far as it is *our* concern. GOD has done *his* part; let us be careful to do *ours*. GOD has given us the *power* to be wise; let us make use of the *means*: let art perfect, what nature has begun. The beautiful Statue, that lies hid in a rude block of marble, is not to be fetched from thence, without the chisel of a Phidias or a Praxiteles. Nor will the Seed, or Kernel of a vegetable unfold itself, and display the spacious Tree, or lovely Flower, that lies in miniature therein; without the help of the gardener's skill, to cultivate it, and bring it to maturity. It is the same with the Mind of man: though the seeds of many good qualities may be sown therein, yet, without the assistance of a good education, to open and expand them, they will never be able to find their way thence, or bring forth any fruit to perfection. GOD has given us Capacities for noble attainments; but has left the care and management of them to ourselves.

THERE are two things, that may hinder our improving the *Understanding*, as we ought to do. The one is, our imagining it to be naturally so *good*, as not to need any improvement; the other is, our imagining it to be naturally so *bad*, as to be incapable of any. I am afraid, the former is the more common error of the two; men being more apt to *lean to* their own *Understanding*, than to distrust the strength of it. They are both dangerous extremes; the one ascribes too much to the

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bounty

bounty of nature, the other too little. As to those who ascribe too *much* to nature, and imagine their *Understanding* to be so *good* by birth, as to need no improvement; let them consider, that the best may be made better. The brighter our intellectual Abilities, the more capable they are of improvement; and the greater blame shall we deserve, if we improve them not. We read in the Gospel, that the Servant, who had received *five talents*, did not look on that ample provision as a privilege for idleness, but went and traded with them, and gained *other five talents*; and he is commended for the improvement he had made of his stock — *Well done, thou good and faithful servant; — enter thou into the joy of thy Lord!*

NOR let any one imagine his *Understanding* to be naturally so *bad*, as to be incapable of improvement. However imperfect it be; it is the Gift of G O D, and was bestowed on him for *good* purposes. G O D is the supreme disposer of all things; and it is from Him, as from their universal Lord, the sons of men have received their several abilities and capacities. They are His stewards; and are accountable to Him for that portion of *Understanding* He has been pleased to allot them. Art thou then in the number of those, who have been sparingly dealt with, as to their share of intellectual endowments? Hath thy Master entrusted thee but with one talent? Make the best of that one talent. That single talent may avail thee much; if employed in a right way, and put to a proper use. Thou art not to hide it in a napkin, and to neglect to improve it; because one of thy fellow-servants has received twice, and
another

another five times as much. Something, no doubt, may be done both for thy Master's service, and thine own advantage, even with that one talent; he would not else have given it thee: and something, be sure, he will require of thee at his coming. It will be no excuse for thee to say; thou thoughtest it too little, to concern thyself about. The enquiry will then be, how thou hast employed what thou hadst: and ingratitude, the basest of all crimes, will never atone for thy idleness. Envy-ing thy neighbour, who has received and improved his five talents, will be so far from making any addition to that one which thou hast neglected, that even that one shall be taken from thee, and given to him that hath five.

AND, as the *Understanding* has no pretence to be idle, on account either of it's being naturally so *good*, as not to *need* improvement; or naturally so *bad*, as not to be *capable* of any; so neither has it any pretence to be so, for want of proper objects to exercise itself upon. Both the volume of the *Creation*, and the volume of *Revelation*, lie open to it's view; in the former it may read the *Works*, in the latter the *Will*, of it's great Creator. And what *good* can there be in that *Understanding*, which will learn from neither? To be more particular. As man is a compound both of Body and Soul; the things, that fall under the cognisance of his *Understanding*, must relate either to the one, or to the other; and consequently the objects, which are to employ our intellectual faculties, will divide themselves into *spiritual* and *temporal*, or, in other words, into those that relate to *this* life, and those that relate to the *other*. And what a spacious field is here, for the *Un-*

derstanding to exercise itself in ! It extends to every thing, that is possible to be known by us ; and is commensurate to our utmost capacities.

FOR, to begin with that part of it, which lies open to us in *this* life : what a scene of contemplation does the goodly Fabric of the Universe present us with ! That immense Space, in which all things exist and move ; what an idea does the consideration of it give us of that omnipresent Being, who *filletb all in all* ? The contrivance, harmony, order, beauty of the several celestial Orbs ; what are they, but so many instances of the wisdom and power of the Divine *Geometrician*, who made them all in number, weight, and measure ; and left them to engage the speculation, and excite the wonder, as well as supply the use, of the respective creatures, that either inhabit them, or have any connexion with them ! And, if we descend to these lower parts of the creation ; there too the *Understanding* will find abundant matter to entertain and improve itself. What a compass of knowledge (attainable in part by every curious enquirer) do the Holy Scriptures ascribe to the author of my Text ; when they tell us, that *he could speak of trees, from the cedar-tree that is in Lebanon, even unto the hyssop that springeth out of the wall : that he could speak also of beasts, and of fowl, and of creeping things, and of fishes !* And if from vegetables and animals we proceed to Ourselves, who partake of the nature of both ; what volumes have been written on the structure and organization of the Human Body ; and what a considerable attainment is it for man, even in a physical sense, to know Himself ! And now we are
mentioning

mentioning *natural* knowledge; what a fund of entertainment do the Mathematical Sciences (those handmaids of natural knowledge) afford the human mind; to understand the various properties and combinations of numbers, the nature and mensuration of the several sorts of superficies and solids; and to be able to apply them to the purposes of geometry, astronomy, navigation, and the like! To the history of Nature we may add that of Mankind, which opens and enlarges the mind more than any other sort of knowledge; and makes the experience of nations, the most remote from us in time and place, our own. It sets before us their manners, customs, laws; their revolutions and changes, together with the causes that produced them; and, by shewing us what proved beneficial, or hurtful to Them, teaches us what We are to pursue, or avoid.

BUT, above all, what a variety of fine instructions has Morality to offer to the *Understanding*! The lectures it gives us on temperance, justice, fortitude, the government of our passions, the contempt of every thing unworthy the dignity of our nature, and the like; if duly attended to, how happy would they make us in ourselves, and how useful to those about us! Morality likewise sets before us the many Relations, which we stand in one to another; and acquaints us with the several Duties, that result from thence: all of them necessary to be known and practised by us, if we would sustain the characters of good parents and children, husbands and wives, brothers and sisters, masters and servants, governours and subjects; or behave ourselves well, in any of the social and reciprocal offices of life.

To

To the stock of materials, which the contemplation of the Works of Nature, and the other branches of knowledge, here described, have provided for the *Understanding* to exercise itself upon, we may add those it receives from the Ingenuity and Industry of man. It would be endless to recount the various Arts and Occupations, that tend to the preservation of the lives, health, peace, plenty, safety, comfort of mankind; and he that has knowledge but in the meanest of these, is so far useful to the Society to which he belongs. The body politic can no more subsist without the offices of the inferior members, than the body natural. Even here the *eye* cannot say to the *hand*, or *foot*, I have no need of thee. As was observed above, the smallest stock of intellectual Abilities, if duly improved, will turn to good account. It may not perhaps advance men to the higher stations and employments of life. It may not, if improved to the uttermost, introduce them into *public counsel*, nor enable them to *sit high in the congregation*: it may not promote them to the *judges seat*, nor qualify them to *understand the sentence of judgment*: it may not teach them to *declare justice and judgment*, or bring them *where parables are spoken*. But it will instruct them to be useful to their country, in some inferior stations; to *make furrows*, (as the son of Sirach goes on to express himself) to *give the kine fodder*, to *cut and grave seals in great variety*, to *counterfeit imagery*, to *turn the potter's wheel*, and to *fashion the clay with thine arm*: in a word, to *trust in thine hands*, and to *be wise in thy work*. And we know that, *without these, a city cannot be inhabited*; nor can the *state of the world be maintained*.

LET

LET not any man's *Understanding* therefore lie idle and unimproved, on pretence of wanting proper matter to exercise itself upon. We see what a large field of knowledge the contemplation of the things, that concern *this* life only, opens to us. And, to encourage us to learn, it has pleased the good providence of God to divide out Knowledge into several parts or portions, adapted to the several capacities of the sons of men, who are to be engaged in the cultivation of it; some of them indeed not to be approached but by men of exalted intellectual abilities; whilst there are others, in which persons of inferior parts may be very usefully employed.

FROM the things of *this* world, let us pass on to those of the *other*; from the *Works*, to the *Will*, of our great Creator. And if, as we have seen, the *Understanding* be not *good*, without the knowledge of the former; much less will it be so, without the knowledge of the latter. In the sense of the Text, the human Intellect is more or less *good*; when the knowledge, about which it is conversant, is more or less worthy of it's pursuit. And if it be a great reflection on the *Understanding*, to be unread in the book of *Nature*; it will still be a greater, to be unread in the book of *Grace*: forasmuch as the instructions contained in *this* are infinitely more important, than those that are contained in *that*.

WITHOUT the knowledge of our Creator, all our other intellectual attainments are of little worth: they are at best but empty amusements; unsatisfactory often
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to ourselves ; of little service, and sometimes of great mischief, to our fellow-creatures : their duration, no longer than this present span of being ; of some little recommendation to us, while we *know in part* ; but of no account to us in that other state, where such *knowledge shall vanish away*. It is the knowledge *that is from above*, which shall be then our support and confidence : the knowledge of the Perfections, the Will, the Ways, the Counsels of the great GOD of heaven and earth : these truly to have known, we shall at last find to be the Perfection of knowledge ; because to have known these will be *Everlasting Life* !

I have now gone through with what I intended to offer, on this saying of the wise man. Give me leave to recapitulate, in a few words, what I have said ; and I will conclude. By the *Soul*, in the first part of the Text, I have presumed to be understood the two principal faculties of the human mind, the *Understanding*, and the *Will* ; and have shewn that the *Soul* of man may then be said to be *without knowledge*, when these two faculties are not cultivated and directed, as they ought to be ; that is, when the *Understanding* is suffered to remain without *information* and *instruction*, and the *Will* without the guidance of *prudence* and *discretion*. In which unhappy circumstances, these two faculties will be of no more use to us in the conduct of our lives, than (to use the comparison in the Text) a pair of precipitate *Feet* are to a hasty *Traveller* ; the more he obeys their motions, the further they will carry him out of the way. And, because to have shewn this of both these faculties, would, I found, have taken up
more

more time, than is at present allotted me, I have confined myself to the consideration of one of them, but this the principal of the two, the *Understanding*. And, to make good the Wise Man's assertion in the Text, I have shewn that even the worth of this noble faculty, which men are so apt to value themselves upon, and with the want of which they so little like to be upbraided by others, depends on the use they make of it; that this power, like other natural powers, is no further *good*, than it is exerted; and that it is possible (I may add, perhaps more common than we are aware) for men to neglect exerting their *Understanding* so long, 'till they have greatly impaired, if not totally lost the faculty. And I observed further, that there are two sorts of men, who are apt to be guilty of this neglect; those, who imagine their *Understanding* to be naturally so *good*, as not to *need* improvement; and those, who imagine their *Understanding* to be naturally so *bad*, as to be *incapable* of any. To the former of these I have recommended to consider, that there is no *Understanding* naturally so *good*, but it may be made *better*: to the latter, that there is no *Understanding* naturally so *bad*, but it may be *good* for *something*. I have observed lastly, that as there is no man, but has ability of *Understanding* for something or other; so there is none, that can want proper objects to exercise it upon, while so extensive a field of knowledge, as I have above pointed out, lies open before him; which is no less than the *Works* and the *Will* of the great GOD of the Universe; the important Concerns of *this* life, and the far more important ones of *that which is to come*. And he, who, amidst such a variety of noble and interesting objects,

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will

will be so base as to starve his intellectual faculties for want of knowledge, deserves not the name of an *intelligent* creature; but may more justly be reckoned in the number of those, who, in the language of the Psalmist, have *no Understanding, and may be compared to the beasts that perish.*

To conclude therefore. Would we make our *Understandings good*, in the phrase of the Text; let us exercise them to *good* purposes. Let us so employ them on things temporal, that we suffer them not to lose sight of the things eternal. Let Learning and Religion, for our improvement in the knowledge of both which we were sent hither, go hand in hand. And whilst we are pursuing one part of the business of this Place, and making ourselves good Philosophers and good Scholars; let us by no means neglect the other part, which is of infinitely the greater consequence of the two, the making ourselves good Men and good Christians.



OBSERVATIONS

ON

PROVERBS I, 17.

OBSERVATIONS

OF

PROVERBS

OBSERVATIONS

ON

PROVERBS I, 17.

כי חנם מזורה הרשת
בעיני כל בעל כנף :

*Surely in vain the net is spread
In the sight of any bird.*

THE Adverb חנם, *in vain*, may be taken in two different views; for it may refer either to the *Bird*, or to the *Fowler*. With respect to the *Bird*; the *Net* may then be said to be *spread before his Eyes* IN VAIN, when the *Bird* does *not* take warning by it to avoid it: with respect to the *Fowler*, when the *Bird* *does* take warning by it, and avoids it. Of these two ways some Expositors take the former, some the latter. Dr *Hammond* takes the latter; and, to accommodate the words to the context, understands them as representing the Person, who shall suffer himself to be circumvented and ensnared by the Temptations, which the Wise Man had been cautioning him against, to be more irrational than the silly *Birds* themselves — who, if they can but discern the *Nets* or *Toils* that are laid for them, have the sense to take care of themselves, and to make use of their wings for escaping the danger.

BUT

BUT Bishop *Patrick*, who came after him, prefers the other way; and, I think, with good reason. For the *Bird* is not an animal, which is noted for any caution or foresight, in avoiding the snares that are laid for him. On the contrary, he is by *Solomon* himself (Chap. VII, 23) made use of as a fit image of the folly of the young inconsiderate Adulterer; for this very reason, because *he hasteneth to the snare of the fowler, and knoweth not that it is for his life*. So that the *Net* is laid before his eyes IN VAIN; not because he has the *prudence* to beware of it, and so to render the *Arts* of the *Fowler* vain; but because he has the *imprudence* to fall into it, and so to render *vain* what might have been a *sufficient notice* to him. And in this view, Birds become a proper Emblem of the infatuated Robbers and Murderers, described in the foregoing Verses; who, being led on by the specious baits of large and rich Spoils, pursue their wicked courses with ruin and destruction staring them in the face; and are so intent in laying plots for the Lives of others, that they never consider the danger to which they are exposing their own. And this is the application, which *Aben-Ezra* makes of the Comparison. *The Net*, says he, *is in vain laid for the Bird*, שלא יראה, &c. *Because he does not see it, nor is afraid of it, 'till he lights into it. He sees the Bait, that is in it; but not the Net. So these Men see what they want to catch; and say, We shall find all precious substance: but do not see the Net they are going into.* And to the same purpose *Jarchi*; כי העופות הרואות חטי' וקטניו' מזורים על הרשת חנם הוא בעיניהם שאינם מכירים על מה היא נזרת ויורדין בה

וְאוֹכְלִין : *when Birds see wheat and other small grain strewed over the Net ; it is in vain [laid] in their sight : for being not aware for what reason it is strewed, they light upon it, and eat.*

I have set down these words at length, in the Author's own language ; because they seem to confirm a conjecture I have sometimes made, concerning the meaning of the word מוֹרֶה. The radix of it is זָרָה, which does not, as I find, in the whole Scripture signify to *spread* or *expand*, as it is here commonly rendered ; nor is it elsewhere applied to רֶשֶׁת *Net* ; but is always taken in the notion of *dispersing*, *scattering*, *sprinkling*, *strewing*, and the like : which gives room to think that it's participle מוֹרֶה, here joined with the the said רֶשֶׁת *Net*, should not be rendered *spread*, or *laid out* ; but *strewed*, or *sprinkled*, viz. with *Corn*, by way of *Bait*. This is very agreeable to the Expositions given by the two Jewish Doctors just now mentioned, the latter of whom has the very word מוֹרִים, *strewed* : instead of מוֹרֶה הֶרֶשֶׁת, *the Net spread*, putting חֲטִי' וְקִטְנִי' מוֹרִים עַל הֶרֶשֶׁת, *Wheat and other Grain strewed over the Net*. And this signification of the word זָרָה may be further supported by the known use of זָרָה ; which, according to Schindler, answers to it in the Arabic tongue, and signifies *dispergere*, *ventilare*, *spargere semen* &c. from whence زَرَى *grana dispersa* ; such as the Net is here supposed to be *baited* with. Let us now see how the words, as here explained, will stand with the context.

- כי רגליהם לרע ירוצו 16
 וימהרו לשפך דם :
 כי חנם מזורה הרשת 17
 בעיני כל בעל כנף :
 והם לדמם יארבו 18
 יצפנו לנפשתם :
 כן ארחות כל בצע בצע 19
 את נפש בעליו יקח :

16. *For their feet run to evil,
 And make haste to shed blood.*
 17. *For in vain is the net strewed with grain,
 In the eyes of any bird.*
 18. *And these men lay wait for their own blood ;
 They lurk privily for their own lives.*
 19. *Such are the ways of every one, that is greedy of gain ;
 It taketh* the life of the possessors thereof.*

* I render the word יקח by *taketh*, rather than *taketh away* ; because it seems to carry on the allusion to the business of *Fowling* from which some terms are in the preceding verses borrowed. And for this I have the authority of *Aben-Ezra* ; who turns the last clause, *The Spoil taketh the Spoiler*.



OBSERVATIONS

ON

PROVERBS XIX, 10.

לֹא נְאוּרָה לְכַסִּיף חַעֲנוּנֹה
אֶף כִּי לַעֲבָד מֶשֶׁל בְּשָׂרִים :

Delight is not seemly for a fool :

Much less for a servant to have rule over princes.

FOR חַעֲנוּנֹה, the LXX have Τρυφή : the Vulgate, *Deliciæ* : our Translators, *Delight* : and others, something to the same purpose. But this notion of the word, though perhaps not amiss in itself, corresponds but ill with the other Hemistich. For what Connexion is there between the *Delight of a Fool* and the *Dominion of a Servant* ? Expositors therefore, in order to preserve the Correspondence, usually make out in Paraphrase what the Translations want in Expression ; and by *Delight* understand *Riches, Honours, Preferments*, and the other Gifts of Fortune. These are commonly looked upon as productive of *Pleasure*, and *Delight* ; and, though graceful and ornamental to a *Wise Man*, who knows how to make a right use of them, are so far from being *seemly for a Fool*, or becoming *him*, that they only serve to make him more remarkably ridiculous in himself, as well as troublesome to those about

H

him ;

him ; and therefore very fit to be coupled with the *vile Slave domineering over his betters* in the next Hemistich. And in this latitude the word is frequently taken by the Sacred Writers, in their Descriptions of the *Plenty and Prosperity* both of particular Persons, and of whole Kingdoms ; as may be seen *Pf. XXXVII, 11 ; Eccles. II, 8 ; Isai. LVIII, 14 ; Jer. VI, 2*. In the last of which places the LXX accordingly render it by $\tau\psi\omicron\varsigma$: wherein, though perhaps they have not exactly represented the sense of the Original, they have however left us their sentiments with regard to the signification of the word. And thus far we may proceed in accommodating the two parts of the Verse to each other, upon the Authority of the *Hebrew*. The *Arabians*, who have adopted the verb עננ , have preserved such a sense of it, as will perhaps make the Coherence here still more visible. With *them* this verb signifies, *Capistro ducere* ; from whence come the several nouns عناج *Jussio*, *Possessio* : عبيد *Magnus* ; معي *Qui res aggreditur*. Here then we have *Power and Dominion* added to *Prosperity and Affluence* ; and may render the Words in some such way as this.

לֹא נֹאדָה לְכֹסִיף תַּעֲנוּג
אֶף כִּי לַעֲבָד מֶשֶׁל בְּשָׂרִים :

It is not seemly for a fool to hold the reins of government ;

Much less for a servant to have rule over princes.*

* *Much less* : in as much as the *Tyranny and Insolence* of the one is far more intolerable, than the *Weakness and Incapacity* of the other.

OBSERVATIONS

ON

PROVERBS XIX, 22.

תאור אדם חסדו

וטוב רש מאיש כזב :

The desire of a man is his kindness :

And a poor man is better than a liar.

I SHALL introduce what I have to offer upon these words, with a Remark which I have already made in the Introduction ; namely, that the *Proverbs of Solomon*, being for the most part loose and independent Sentences, are not capable of receiving that light from the Context, which the more connected passages of Scripture are ; and consequently will not admit of the same method of Explication. But then, they have a Method of their own ; and such a one too, as, if duly regarded, will serve as an useful clue to conduct us through the intricacies of these *dark sayings*, and to bring us to the Knowledge of a Proverb, and the Interpretation thereof. These wise Aphorisms are divided into Two Parts, called *Hemistichs*. And these Hemistichs are generally connected together by the Hebrew particle *Vau* ; which in our language is rendered by *and*, or *but*, according as the subject-matter of the

Proverb will admit. If the subject-matter of both parts be the same ; it is rendered *and*, and denotes the *Agreement* there is between them : if different, it is rendered *but*, and denotes the *Disagreement*. In the one case, the latter Hemistich is put by way of Confirmation of the former ; in the other, by way of Opposition to it : and in both cases, the two Hemistichs mutually explain each other.

To apply this observation to the Proverb before us. The first Clause of it is, *The desire of a man is his kindness*. But is it a Confirmation of this, to say, *And a poor man is better than a liar* ? What connexion is there between these two Clauses ; what foundation in the Sense, to warrant our coupling them together in such a manner ? Do they thus explain ; or, rather, do they not darken and obscure each other ? A plain indication, that the Translation cannot be right. The truth is, this Aphorism is of the *opposite* kind, which our Translators seem not to have been aware of ; and a beautiful *Antithesis* between the two parts of it there is : as will appear from an attentive examination into the genuine meaning of two or three of the Original Words. I shall take them in order as they come.

THE first is תַּאֲוַר; which many of the Interpreters render, as ours do, *desire* ; expounding it in an active sense, *What a man desires*. But this exposition, though agreeable to the use of the word in some other places, does not seem to be proper here ; as not suiting with חֲסִדוֹ subjoined : which is not simply *kindness*, but *His kindness* ; as the suffix shews it to be — *What he desires*
is

is His kindness. Now if it be His, why should he desire it? He cannot want an Habit, which he has already acquired: unless it be said, as it is by some, that by *desiring* is meant his seeking for opportunities of exercising that lovely Quality he is possessed of. This, no doubt, is true of every good man; but not of man in general, of whom it is here affirmed; acts of Unkindness being more the objects of some men's Desires, than acts of Kindness. Nor does this Interpretation suit the notion of תאור in this place, which (as will appear from a fuller view of the Contrast there is between the two parts of the Verse) does not seem so much to denote what a man is desirous of himself, as what renders him desirable to others: not so much the Delight he takes in his own good actions; as the real Value and Esteem they procure him from those, who have received the benefit of them. So that, instead of the desire, it would perhaps be better (if the word would be admitted) to render it the desirableness: passively, that for which a man is desired, beloved, courted, &c. And this is no new sense of the word תאור; as we are assured by a very great Master of the Eastern Languages,^a who (in his learned Note upon Chap. XVIII, 1 of this Book) brings our Text as an instance to prove, that לתאור there should not be rendered through desire, but for the sake of becoming desirable; which latter is undoubtedly the true sense; the end of a contemplative man's separating himself, or retiring from the world (which is the

^a The late celebrated Professor Schultens. See his *Animadv. Philolog. & Critic. in varia loca Vet. Testam.* p. 236, 237. See likewise his *Proverbia Salomonis*; p. 210, 211.

subject of that Proverb) being, by his useful Studies, to lay in such a stock of Wisdom and Knowledge, as may render him *desirable*, or worthy the Esteem of Mankind. And to this Text he adds two more, in support of *his* Interpretation; which equally favour *ours*. The one is Gen. III, 6; where what in our Version is *pleasant* to the eyes (the original word for *pleasant* is תאוה) is in others *desirable*, or *delightful*. The other is Chap. XLIX, 26 of the same Book; where תאוה, which we render *utmost bounds*, is by others rendered *desirable fruits*, *delectable things*, &c. which indeed seems to be the better interpretation, as being the more agreeable to Deut. XXXIII, 15; where *the chief things of the antient mountains, and the precious things of the lasting hills*, make likewise a part of the Blessing on Joseph.

THESE Texts may be sufficient to justify the notion we have given of תאוה; which is, that of making a man *desirable*, or *amiable*. And to this the Greek Version, if rightly understood, will be found to agree. It is καρπος ανδρι ελεημοσυνη: where, if we take καρπος in the sense of the Latin *fructus*, (from *fruor*) which signifies not only *fruit*, in the ordinary acceptation of the word, but likewise *enjoyment*, *emolument*, *advantage*, &c. which sense the Lexicographers tell us it sometimes has; * the meaning of the LXX will then be, (the very same we have been hitherto advancing,) *the Enjoyment of a man* (that which procures him real *Comfort* and *Advantage*) is his *Readiness to give Alms*, or to relieve the Distresses of the poor and miserable. It is his bene-

* See Stephens.

ficent and *charitable* Behaviour, which makes him *happy* in himself, and promotes his *Interest* with other men.

AND so much for the First Hemistich : with which the Second will now be found to have a very natural and easy Correspondence. For as by the word חסר, in what we have been explaining, we understand an Habit of *Charity* and *Beneficence*, an *open*, *tender*, *generous* Disposition : so here the character of the person termed in our English Version a *Liar*, in the Original כזב, is the very reverse of these amiable Qualities. He is a *close*, *designing*, *false-hearted* wretch ; one that is all *Art* and *Hypocrisy*, that makes pretences of Friendship, only to betray his Friend : in short, one that has *Ability* to do good things, but an *Inclination* to do very bad ones ; and so appears to be less esteemed in the eyes of Solomon, than the *Poor* Man, who has the *Will*, but wants the *Power*. That this is no more than what his name כזב imports, may be learnt from several other places of Scripture.

THUS the Psalmist, to shew the little Trust and Confidence that is to be placed in the Sons of Men, of what rank or condition soever they be, calls them כזב, a *Lie*, in the abstract ; i. e. mere Deceitfulness and Treachery : *Psf.* LXII, 9. And when a Spring *fails*, or is *dried up* ; it is said (*Isai.* LVIII, 11) כזב to *lie*, as *disappointing* and *frustrating* the hopes of the thirsty Traveller, who comes to it for refreshment. And the same sense has אכזב, in *Jer.* XV, 18 ; where the Prophet, complaining of G O D's *withdrawing* his wonted Assistance

Assistance from him, thus expostulates: *Wilt thou be altogether unto me as a Liar; and as waters that fail; or, as the margin has it, are not sure?*^a Where, for *as a Liar*, (a very harsh and improper expression indeed, considering the transcendent Dignity of the great Being spoken to) an able Writer^b rightly substitutes *Disappointment*, as a more decent word to be used on the Occasion. But perhaps the whole Expostulation will appear still more decent; if we apply the *Disappointment* to the *Waters*, (to which the Original plainly refers it) and not to GOD: and render it, *Wilt thou be unto me as the DISAPPOINTMENT (or FAILING) of waters, which are not sure, or, to be depended upon?* Which is evidently the construction of the words; there being nothing before וְכִי in the Original to answer to the Conjunction *and* before *Waters*. Accordingly, the LXX, understanding the word אֲכֹז adjectively, render the whole, *ὡς ὑδάτος ψευδὲς*. And so the Syr. and Arab. In this view, the Text has nothing in it *unworthy of God*; an Objection, which a late Writer makes to our common Translation.^c But, as in other places of Scripture, the *Plenteousness of the Divine Goodness* towards Mankind is shadowed out to us, by the Sacred Penmen, under the Emblem of a *Fountain of living Waters*; (and a delightful Emblem indeed it is, especially to the Inhabitants of dry and hot Countries!) so here, on the other hand, the prophet *Jeremiah*, labouring under

^a הִיוּ תְהִיָּה לִי כִמוֹ אֲכֹז מֵיִם לֹא נֶאֱמָנוּ :

^b Dr Waterland in his *Scripture Vindicated*, Part III. For which sense he quotes the authority of Cocceius; who in his Lexicon renders the words, *Fies mihi ut frustratio*.

^c The Author of *Christianity as old as the Creation*.

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some bitter Affliction, which he apprehends to be the effect of the Divine Displeasure, represents the *Discontinuance* of GOD's Favours to him under the similitude of a *Fountain*, whose Reservoirs are *dry* for a long time together; and so balk the Expectation of those, who come for Water: an image as mortifying and uncomfortable, as the former is chearing and pleasant.

ANOTHER Text, which may serve to settle the meaning of the word כֹּזֵב in this place, is *Hosea* XII, 1: where the *treachery* of *Ephraim* and *Israel* in making a covenant with the *Assyrians*, whilst under-hand they sought to *Egypt* for help against them, is called כֹּזֵב a *Lie*, or *Lying*; that is, as the learned Dr *Pococke* observes, whatever deceived the Hopes of their Allies, false Speaking, false Dealing, false Pretences &c. I shall mention but one Text more; and that is *Micah* I, 14: where the Prophet declares of the House of *Achzib*, that it should prove (in allusion to it's name) to the Kings of Israel, לֹא־כֹזֵב, a *Lie*, say the Translators; that is, as the same great Man expounds it, *It should deceive them, or fail their expectation.*

FROM all which Texts it appears, that our English word *Liar* is of too narrow and confined a signification to express the full import of the Original כֹּזֵב, which signifies a *Deceiver* in general; one, who is no more to be trusted in his Actions, than credited in his Words; who is all Artifice and Fraud; who keeps no Faith, is true to no Engagement; and so is incapable of being a true Friend. And in the same latitude is the word taken in the *Arabic* language; where the verb كَذَبَ, which

which answers to the Hebrew כזב (for ז and כ are commutable letters) signifies not only to *lie*, but to *deceive*; *not to do what one ought to do*; *to be deficient*, or *to fail* in any thing. And thence, when the Milk of a Camel goes off, and is dried up; it is said to *lie*,* or *deceive*; the very same expression, which, as we have seen above, is applied to *Waters*, in *Isai. LVIII, 11.*

TAKE now this Hemistich, according to the account thus given; and join it to the former, as above explained: and the sense of the whole verse will be, as follows.

תאורת אדם חסרו

וטוב רש מאיש כזב:

The desirableness of a man is his kindness;

But a poor man is better than a man of deceit.

* Thus *Faubarius* explains this verb, in his Lexicon; saying, كذب لبن الناقة اي ذهب, which words signify *Mentitum est lac camelæ, id est, abiit.* And to the same purpose *Zammachsharius.*



OBSERVATIONS

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PROVERBS XIX, 24.

טמן עצל ירו בצלחת
גם אל פיהו לא ישיבנה :

*A slothful man hideth his hand in his bosom,
And will not so much as bring it to his mouth again.*

THE RE is no vice, which *Solomon* so frequently and so strictly cautions us against, as that of *Idleness*. The variety of topics, he makes use of on this occasion, is very remarkable. There is scarce a posture of the body so supine, or disposition of the mind so indolent, or condition of life so wretched, or advantage of fortune so neglected, or opportunity of acting so unimproved, or field so uncultivated, or vineyard so undressed, or house so ruinous and past repair; from which he does not either fetch arguments, or draw comparisons, in order to deter us from the dreadful consequences of a sluggish behaviour. And great reason had he often to put us on our guard against the Enchantments of *Sloth*. He well knew, that the best rules he could lay down for the conduct of human life would prove ineffectual, without a proper degree of *industry* to put them in practice; and therefore, in order to secure the im-

I 2 portant

portant end, he wisely insists on a *diligent* use of the means. Now among the many remarks which he makes on the *Sluggard*, in order to create in us an abhorrence of his Crime, there is none more severe, than that of the text, when cleared from the errors of interpreters, and understood in the sense in which he delivered it.

*A slothful man hideth his hand in his bosom ;
And will not so much as bring it to his mouth again.*

OR, as it is in ch. 26, 15 (where it occurs again, for it seems to have been a favourite Saying in the *East*)

*The slothful hideth his hand in his bosom :
It grieveth him to bring it again to his mouth.*

IT is the opinion of some of the best commentators, both *Jewish* and *Christian*, that the Wise Man here speaks by way of hyperbole, or (in other words) that he charges the *sluggard* with such an instance of *sloth*, as he can scarce be supposed guilty of even in his most idle moments. And this is a figure, much used by proverbial writers, as well sacred, as prophane ; who generally deliver their moral Sayings in the strongest sense they will bear, in order to render them the more striking and affecting ; and seem to delight in raising the attention, that they may thereby the better make way to the understanding.

BUT, in *our* translation, this lively hyperbole is in a manner lost. For to say, that *the slothful man hideth his hand in his bosom*, or (which is thought the same thing)

thing) *hideth it under his arm-pit*; and will not earn his living, (as the latter part of the Proverb is usually interpreted) has nothing figurative or exaggerated, either in the sentiment or the diction. Nay, if we compare what (according to this sense) is here said of the *slug-gard* with what is said of him in other parts of this book; as, particularly, that *he roasteth not that which he took in hunting*; that, upon any prospect of business, he cries, *there is a lion without, I shall be slain in the streets*; that, *as the door turneth upon his hinges, so doth he upon his bed*; and the like: I say, if we compare the words of the text (as our version represents them) with these strong and elevated descriptions; we shall find them to be so far from *exceeding* the notion we are taught to have of the *slug-gard*, that they will appear to come *very short* of it.

IN order therefore to recover the force and spirit of this hyperbole, and to make it appear (according to the design of the text) to what a surprizing degree of *idleness* men may, by indulging their ease, and neglecting their business, at length bring themselves; I shall endeavour to give here the true and genuine meaning of this Proverb.

THE chief difficulty of this passage arises from one single word, and that is צלח, *tsallachath*; which our translators render *bosom*, perhaps in imitation of the LXX, who have κολπον αυτου. The same idea of this word is likewise given here in the *Syriac* and *Arabic* versions, and by many modern interpreters. But this notion (as I observed before) does not come up to the sense

sense of the place; the degree of *idleness* it represents being far inferior to what *Solomon* is supposed to have levelled his aphorism against. Nor is this the only objection, this interpretation is liable to. There is another, and much greater, still behind; which is, that it is no more agreeable to the analogy of Scripture, than it is expressive of the full and just meaning of the Wise Man. The word *tsallachath* no where, as I can find, signifies *bosom* or *lap*. If therefore we have any regard to that excellent Rule of interpreting not only the Bible, but all other books whatsoever; namely, in cases of difficulty, to have recourse to parallel passages, and to endeavour to settle the meaning of a doubtful word or sentence in one place, by it's known and allowed acceptance in another: if, I say, we have any regard to this excellent, this most useful Rule, and examine *tsallachath* by the signification it confessedly bears in other places; we shall find it necessary to set aside the notion of *bosom*, or *lap*, which has so long prevailed; and look for some other, which shall be more consonant to the usage of Scripture in general, as well as more agreeable to the design of this particular text.

THE word is found in three other places besides these in *Proverbs*, and but three. The first is 2 *Kings* II, 20: where *Elisha*, being about to *heal* or purify the waters of *Jericho*, calls for a *tsallachath* (in our printed copies here צלחית) which our translators render a *cruse*, the Greek, υδρια, a *water-pot*; the other antient versions, by words importing a *jarr*, *flagon*, *urn*, *pitcher*, &c. The second place, where we meet with the word, is in the XXI chapter of the same second book of *Kings*,
ver. 13:

ver. 13 : where the LORD, denouncing his judgments against *Jerusalem* for the wickedness of king *Manasseh*, says, that *he will wipe her, as a man wipeth a DISH, [tsallachath] wiping it, and turning it upside down.* For *upside down*, the margin has, *upon the face thereof*: perhaps, it should rather be, *upon it's mouth.*^a The LXX for *dish* have *αλαβαστρος*, a word well known in the New Testament. The third and last place, where this word is used, is 2 *Chron.* XXXV, 13; where, in the account of the solemn *Passover* kept by *Josiah*, it is said, that *the priests sod the holy offerings in pots, and in caldrons, and in [tsallachoth]* which our translators render *panns*, and the Vulgate *ollis*. These are the only places, where we have any thing of this word, except in the book of *Proverbs*. And from these it appears that it's true and proper notion is that of a *dish, platter, pot, pitcher, urn*, or some such sort of Vessel, of ordinary use in domestic affairs; whether for serving meat up to the table, or holding other things.

THE same sense therefore we may reasonably suppose it has in the text: and that it has so, will appear further from the following authorities. The *Chaldee* paraphrast renders it by the same word in the text, as he does in *Prov.* XXVI, 15. It is שֶׁתָּנָה; which, though by it's Latin translator it is rendered *Ascella*, in imitation of the *Vulgate*, is yet by the best judges agreed to signify a *dish*, or *platter*.^b And if from the paraphrast

^a *Ore deorsum verso*, as *Grotius* explains it. And so על פני הבאר (2 *Sam.* XVII, 19) is *Over the well's mouth*.

^b *Ascella* is by Commentators taken for *Axilla*, the *arm-pit*; and they make the sense to be, *he hideth his hand under his arm-pit*,

we descend to the Rabbinical expositors; we shall find them likewise declaring in favour of some such sort of *vessel*: and, that they may not leave us in doubt what it is, one of them ^a expressly tells us that it is the same with *Elisba's cruse*; and another, ^b that it is the same with the *pans*, in which the priests sod the sacrifice at *Josiah's* Passover. It is true indeed, that some few of them mention the other notion of *bosom*. But this they seem to do, rather because they conceive the *hiding the hand in the bosom* to be agreeable to the attitude the *slug-gard* is usually drawn in; than because they think it the proper signification of the word, which they at the same time declare to be that of a *dish* or *platter*. As if they thought that the *other* was only a metaphorical one; and that the word *tsallachath* could no otherwise be applied to the *bosom*, than as the *bosom* is *hollow* within, as the vessel, we are contending for, is; and consequently capable of *holding* the *lazy* hand, as that is of *containing* the *liquors*, *meats*, and other things, that are put therein.

HERE, then, we have the opinion of the *Jewish* commentators, added to the usage of Scripture, for determining the sense of the word *tsallachath*; on which, as I said above, the meaning of the whole *Proverb* turns. And according to both these, the true and genuine fig-

pit, or *standeth with his arms across*. But the word *Ascella* being unknown, unless in the later Latin authors; and it being only used by them in the sense of *Axilla*: may not this word have been here corrupted from *Scutella*, a *dish* or *platter*? And the same sense of *Scutella*, in the opinion of both *Buxtorf* and *Castell*, has the noun שחא as well as שחח.

^a *Aben-Ezra*.

^b *Levi Ben Gershom*.

nification of it is that of a *pot*, *pan*, or *platter*, or some such common piece of culinary furniture, made use of in families, as well for dressing their meats, as for dish-
ing them out after they are dressed.

NOR is this sense unknown to *Christian* expositors, (for I am not now advancing any thing new) but it has been mentioned by several of them as a very *probable* interpretation, and embraced by others (and those the best judges) as the *true* one; and would, I am persuaded, have been preferred by all, had it not been for an Objection, which I shall answer in the sequel.

IN the mean time, it may not be amiss, before I go any further, to observe, that though most of the *Jewish* interpreters agree in rendering the first part of the Proverb as I have done, [*The slothful man hideth his hand in the DISH*] yet they differ a little about the latter; one of them,^a and that a man of great note, expounding it, not, as above, *He WILL not*, but, *he SHALL not, return his hand to his mouth*. And he adds the reason why; *Because*, says he, *having neglected the means of getting a livelihood, he shall find nothing in the dish to eat*. But this does not come up to the sense of the Wise Man, who (as may be gathered from the XXVI chapter, where, as I said, we have this Proverb again) is rather describing the *degrees* of Idleness, than the *consequences* of it; rather what the sluggard *does*, than what he *suffers*. The words are still more emphatical there, than here. They are, *The slothful man hideth*

^a *Aben-Ezra*.

his hand in the Dish: It GRIEVETH him to return it to his mouth. The original word for *grieveth* is נלאר; which would be better rendered, *It is grievous or burthensome to him*; or, as the Greek, *He cannot bear it*; or, as the word is elsewhere^a translated, *He loaths, or grudges to do it*; or, lastly, as the Targum and Vulgate, *It is a labour to him*: and he hates all kind of labour, however easy, or even necessary. So that his *not returning his hand to his mouth* is not owing to the *emptiness* of the *dish*, but to the *sluggishness* of the *person*: it is not because he finds nothing there to eat, but because he will not be at the pains to eat what he finds. Though he has his diet ready cooked up, and set before him; he is so listless and indolent, that he will not feed himself. To speak in our vulgar proverb, he is no quicker at his *meat*, than he is at his *work*: nor will his hands serve him any more to *devour*, than to *earn* his food. *The roasted thrushes*, as the comic Poet expresses it in *Athenæus*,^b *must come hot from the spit to his mouth, and importune him to eat them.*

I therefore prefer the opinion of the other *Jews*, who take no notice of the *emptiness of the Dish*; but render the clause as I have done, and impute the *sluggard's* *not returning his hand to his mouth* rather to his want of will to help himself, than to his having nothing to eat. I will give you their meaning in the words following. *When the sluggard*, says one of them, *has plunged his hand into the dish for a morsel of meat; he is too idle to take it out again, and feed himself.* Another of them,

^a Exod. VII, 18.

^b Lib. VI, Cap. 19.

having

having represented the *slugard* as letting his hand lye in the dish, as if the mouth of it was too narrow for him to draw it back again, proceeds thus: *This, says he, gives us a true image of the drone in the text; who has his hands so tied and shackled by the tyranny of Sloth, that he has not power to disengage them, and set about any work, though it be to supply himself with the necessaries of life, and keep himself from starving.*^a

THIS sense of the word *tsallachath* contains a much stronger and livelier hyperbole, than the common one. And it would, no doubt, have been embraced not only by the *Jewish*, but the *Christian* commentators likewise, as preferable to it; had they conceived it equally proper to succeed the verb *טמן* *taman*: which, signifying to *hide*, might have seemed to some more applicable to the *bosom* or *arm-pit*, than to a *dish* or *platter*, which is generally too *flat* and *shallow* to *hide* the hand in. This is the Objection, which I hinted at above. But it may be easily answered, in the manner following.

I. THE account we have before given of the word *tsallachath* from the three other places of Scripture, is far from supposing the Vessel signified by it, whatever it was, to be so *broad* and *flat* as our ordinary *dishes* or *platters* are. For, not to mention the 2 chap. of the II book of *Kings*, where it denotes an *urn* or *water-pot*; nor the 35 of the II book of *Chron.* where it denotes a *pot* or *basin*: I say, not to mention these two places, where

^a See the Commentaries of *Aben-Ezra* and *L. Ben Gershom* on this Text, and on Chap. XXVI, 15.

the word evidently denotes a vessel of some *inward capacity*; we may, I think, take it for certain, that it signifies something of *depth* in the third likewise. For there our translators render it *platter*; and the *wiping it*, and *turning it upon it's mouth*, are put (as all expositors agree) to represent the total *evacuation* and *demolition* of *Jerusalem*. But this it could not well do; unless, like the *παροψιδεύς*, to which the *hearts* and *inward affections* of men are compared in the Gospel,^a it had it's *το εσωθεν*, some *room* or *capacity* in the *inside*, to answer to the *inner streets* and *buildings* of the city, which were to be *evacuated* and *demolished*.

2. THE food of the antient *Hebrews*, consisting chiefly of liquids or spoon-meats, such as *broths*, *potages*, and the like, must be supposed to require *deeper* vessels to serve it up to their families, than what are commonly in use among us, who live so much on flesh-meats. And, as the *Eastern* nations are known to have been very tenacious of their old customs; the *tsallachath* in *Solomon's* time, may have been the same with the *τροβλιον*,^b a vessel of large content, in our *Saviour's*: and *taman* here in the Proverbs may signify the same with the *εμβάπτειν* of the Gospel. Nay, as these people adhere so closely to the ways of their fore-fathers; who knows but this noun may have signified the same with those large *bowls*, or *pans*, out of which, as Travellers^c inform us, the inhabitants of those countries eat their *Pilloes*, or compositions of rice, &c. at this very day?

^a Matt. XXIII, 25. ^b Matt. XXVI, 23. ^c Thevenot, par. I, ch. 24; and Shaw, p. 297: the latter of whom tells us, that these people *dip* their fingers into the *dish* or *bowl*; and take out the meat, mouthful after mouthful. The

The *Arabic* will support this idea of the noun צלחת : for in that language (with the commutable letter *Za* for *Sád*) the noun حى signifies *catini magni, paropsides grandiores, &c.*

3. IF it should be thought, there is any difficulty still remaining with regard to the verb *taman*; it may be readily removed by supposing that the word might have had some such signification in *Hebrew*, as it has still in *Arabic*: which is not only to *put*, or *thrust in*, but also to *fix for a continuance*, to *rest*, or *repose*. And this signification is very suitable to the *Sluggard*, who is the subject of the *Proverb*; for, though he may be ready, when hunger prompts him, to *thrust his hand into the dish*, there he *lets it lye*, nor will he *be at the pains to return it to his mouth*.

To all which it must be added, as of great importance; that the word *tsallachath* has no manner of *suffix* either here, or in the XXVI chapter, which can give ground for the pronoun *his* before *bosom*: which yet cannot well be spared out of the common *Translations*; but is of no use to what I now submit to the consideration of the *Learned*.

AND I shall therefore conclude these remarks, in the same manner as before, with the *Original Words*, and what I apprehend to be the proper *Translation* of them.

טמן עצל ידו בצלחת
גם אל פיהו לא ישיבנה :

*A slothful man hideth his hand in the dish;
Even to his own mouth he will not return it.*

OBSERVATIONS

ON

PROVERBS XXIV, 27.

הכן בחוץ מלאכתך ועתדרה בשדה לך
אחר ובנית ביתך :

*Prepare thy work without, and make it fit for thyself
in the field :*

And afterwards build thine house.

THESE two Hemistichs are usually divided at the word לך; and the *Vau*, prefixed to בנית, is carried back, and rendered as if prefixed to אחר: as here in our Translation. Otherwise, it would not be, *And afterwards*, as we have it, but *Afterwards and*: which is a harsh and unnatural construction. To avoid it, what if we divide the Verse at בשדה; and consider לך, not as a *Pronoun* of the Dative case, but (agreeably to the *Greek* and *Arabic* versions) as a *Verb* of the Imperative mood: as, bating the Vowels, on which we lay no stress, it often is? The Sense will then run off easily, in the manner following.

הכן בחוץ מלאכתך
ועתדרה בשדה
לך אחר ובנית ביתך :

*Prepare thy work without ;
And fit it up in the field :
Go afterwards, and build thine house.*

OBSERVATIONS

ON

PROVERBS XXV, 13.

כצנת שלג ביום קציר
ציר נאמן לשלחיו ונפש אדניו ישיב :

*As the cold of snow in the time of harvest :
So is a faithful messenger to them that send him ; for
he refresheth the soul of his masters.*

THERE is some variety of opinions among the Expositors, concerning the Meaning of the first word צנת. *Aben-Ezra* takes it in the most usual signification, that of a *Shield* ; and says, that *Snow* may be so called from it's being a *Protection*, or *Defence* to a man against the violence of the Summer Heats. But a *Shield of Snow* is a hard expression. The *Greek* has ἐξοδος, and the *Syriac* نزل, *descendit* : for what reason, it is difficult to guess ; unless the authors of these translations had regard rather to what they thought to be the sense of the place, than to the literal signification of the word ; or unless they took their notion of צנת from some old *Hebrew* root, of the same import with the *Arabic* ذن, *sensim fluxit*, or with سقى, *leniter effudit*. But could these Versions be more easily accounted for, than they are ; the sense, they offer, would scarce be proper here. For *Snow* does not often *fall* in *Summer* ;
or,

or, if it does sometimes happen to *fall* at that time, it is so far from being acceptable, as the *Snow* in the Text is represented to be, that it is rather looked upon as a very unseasonable and unpleasant thing: as appears from the comparison in the very first verse of the next chapter.^a The *Targum*, our *English*, and some other versions have *Cold*. And no doubt but it is that quality, which renders *Snow* agreeable in the Summer. But I cannot find that the word צָנָה signifies *Cold*, in any other place; and in this before us it seems to imply a great deal more.

To understand it's full import, we are to recollect, what we are often told by Travellers, that the inhabitants of the hot Climates of the East, who make use of *Snow* to cool and dilute their Liquors in the Summer season, have their مثابجات, or *Snow-Houses*; which are certain underground Vaults or Cellars, where they lay up vast quantities of it either in earthen Vessels, or close-wrought Baskets, to be kept the Year round: as well for sale, as for their own private Use.^b And why

^a See a learned and useful Book published a few years ago, under the title of, *Observations on divers passages of Scripture; taken from Voyages and Travels into the East*: p. 197.

^b These Liquors are sold in their great *Batzars*, where they have Baskets full of Ice and Snow all the Summer long, whereof they put so much into their Drink, that it maketh their Teeth chatter and quake again. *Rauwolff's Travels*; p. 95: in *Ray's Collection*. See also *Bp Pococke's Travels*, Vol. II. Part I. p. 125.

I have been told by a Native of the Country, that the name, by which they now call the Vessel, out of which they retail their Snow, is خابطة, a *But, Pipe*, or *Jarr*: from خبا, *recondit*.

may

may not צַנָּה be here put to signify some such Vessel? We have authority from Scripture, to think it is; though the word is commonly looked upon as one of the ἀπαξ λεγόμενα. In *Exodus* XVI, 33; צַנְצָנָה, which is only צַנָּה doubled, is the *Pot*,^a or *Urn*, in which *Moses* ordered *Aaron* to lay up the Omer of *Manna* before the LORD, to be kept to future generations, in testimony of that Miracle. Now it is a known rule in the Eastern tongues, that such *reduplicated* words generally follow the signification of their *simples*. As therefore צַנְצָנָה appears to be a *Pot*, or *Urn*; most probably צַנָּה is so too. Again, as ט and ץ are commutable letters, we have another place that may assist us in making out the notion of this word; and that is *Deut.* XXVI, 2: where the *Basket*, in which the *Israelites* were to offer up the First-fruits of the Earth, on their arrival at the land of Promise, is called מִנָּה: which word we have again *Chap.* XXVIII, 5 joined with מִשְׁאֵרָה, *Store: Blessed shall be thy basket and thy store.* To these authorities from the *Hebrew* may be added many more from the *Arabic*; in which language صِنَة, according to *Goli*us, is *Fiscella plicatilis*: and, agreeably to this sense, it is put by the *Arabic* Translator (2 *Cor.* XI, 33) to express the Σαργάνη, or *Basket*, in which *St. Paul* was let down by the Wall at *Damascus*. And of the same import is صِنَة, which is our צַנָּה to a letter; and it is used in *Haggai* (II, 16) for a *Heap*, or *Repository* of Corn: where the *Greek* version is Κυψέλη. And صِنَان is a *Pot*, *Pan*, or *Canister*; as may be seen *Exod.* XXVII, 3; and XXXVIII, 3. I might likewise mention صَان *reposuit, recondidit*;

^a *Jarchi* expounds it by צִלְחִית; concerning which, see above, p. 70.

from whence we have *صوان* *repositorium*; but I submit it to the judgment of the Reader, whether what has been already offered will not assist him in recovering, and, in some measure, fixing the meaning of the doubtful word *צנרת*, which he will now perhaps have found to signify a *Pot*, or *Basket*, or some other such vessel; wherein things were laid up in store, and kept till occasion called for them.

AND now to apply these observations: the Treasure of Refreshment in the *Snow* answers to the Stock of Fidelity in the *Messenger*. The thirsty Drinker is not more certainly exhilarated by the *Coolness* of the One, than the expecting Master is by the *Punctuality* of the Other. And herein seems to lie the Correspondence of the respective parts of this Aphorism. Substitute therefore the word *Vessel*, in the room of the word *Cold* (for which there does not seem to be in *Hebrew* the least foundation) and the Sentence will be as follows.

כצנרת שלג ביום קציר
ציר נאמן לשלחיו
ונפש אדניו ישיב :

*As a vessel of snow, in the time of harvest;
So is a trusty messenger to them that send him :
For he reviveth the spirit of his masters.*

OBSERVATIONS

ON

PROVERBS XXV, 23.

רוח צפון תחולל גשם
ופנים נזעמים לשון סתר :

*The north-wind driveth away rain :
So doth an angry countenance a backbiting tongue.*

THE marginal reading, instead of the *north-wind driveth away rain*, has *the north-wind bringeth forth rain* ; in a very different and quite opposite sense. And it must be confessed, that the verb is frequently used by the Sacred Writers in the notion of *bringing forth* ; but perhaps never in the notion of *driving away* : which would at once incline one to prefer the marginal sense. And the reason, why our Translators did not, seems to have been ; because they could not conceive, how *Solomon* could speak of a *rainy* wind, as blowing from the *North*. They were therefore led to interpret the verb in a sense, which is no where warranted by Scripture ; and which has cost the Commentators a great deal of fruitless pains to make out, as may be seen in their notes upon this passage.

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BUT,

BUT, as to the North-wind ; though in it's *direct* way to *Jerusalem* it passes over a large tract of land, it also passes over a great part of the *Euxine* Sea. And, if that Sea should be thought too remote ; we may take this wind a little to the *West* : as the Sacred Writers, having few or no intermediate points, might call that *North*, which was only *Northward*. In this manner will the wind, in it's passage, brush along the skirts of the *Mediterranean* ; and may, by dipping it's wings in that Sea, collect a sufficient quantity of Rain, whereby to water the fields of *all Judea* : and indeed the more *Westerly* parts of *Judea* might be watered from this Sea, if the wind blew directly from the North. The preceding idea of the *North*, or *North-Westerly* wind bringing Vapours from the *Mediterranean*, seems strongly confirmed by an antient *Jewish* writer, of good authority ;^a whose words are these : כמו הרוח הצפונות תבוא הגשם בירושלם כי היא תביא שם האידים העולים מהים כי הים הוא צפוני לה כן לשון סתר שיספר אדם לחבירו רכילות : יבוא פנים נועמים ויחדשם : — *As the North-wind produces Rain at Jerusalem, whither it brings the vapours arising from the Sea, I mean the Sea lying north-ward of it (the City) : so a backbiting Tongue, which carries scandalous stories from one man to another, produces Countenances full of anger and resentment.* Where, by Sea, I take it for granted he means the *Mediterranean* ; which is called in *Hebrew*, by way of emphasis, הים, *The Sea*.

^a *Levi Ben Gershom.*

THE objection to the marginal sense, taken from the supposed dryness and serenity of the Northern region, will also vanish; if by the North-wind we understand, not any one particular wind, but *the wind* in general. Thus the words *aquilo* and *boreas* frequently signify in *poetical* language: and that these Proverbs are written in Poetry, is affirmed by the best Criticks.^a But there is another observation to be made on צפון (the original of the word for North-wind) on account of its particular connection in this verse. For as that word, which is in the first Hemistich, signifies *absconditus*; and exactly answers to סתר in the second Hemistich; it is not at all unlikely, from the turn of the Proverb, that a comparison is here meant between *secret wind* and *secret calumny*: and the following is the image, which this similitude gives us. *As the Wind bloweth where it listeth, and thou hearest the sound thereof, but knowest not whence it cometh, and whither it goeth*: so it is with *secret Calumny*; it rovet up and down with great freedom, though invisible; and thou hearest the voice of it, but knowest not *from whence it cometh*, who set it first on foot; or *whither it goeth*, who will help it on its journey, and supply it with fresh matter for its future subsistence.

BUT, notwithstanding the evident allusion in these two words to each other in the original; yet as the

^a See *De Sacra Poesi Hebræorum, Prælect.* 24; where the very learned Author says: *Ex hoc genere Didactico multa supersunt Hebrææ Poeseos monumenta; in quibus principem locum facile obtinent Parabolæ Salomonis.*

objections to the *humidity* of the North-wind have been removed: it may be preferable to render the first Hemistich here, *The North-wind bringeth forth rain*. Agreeably to which the Septuagint Version has, *raiseth up rain*; the Syriac, *is pregnant with rain*; the Greek of Aquila, *labours to bring forth rain*: and to the same purpose *Junius*, with several other modern interpreters.^a

As the marginal translation seems to be right, in the former part of this Proverb; so does it likewise in the latter: where, though no alteration is made in the *Sense* of the words, the *Order* of them is inverted. For, instead of reading (according to the textual interpretation) *So doth an angry countenance a backbiting tongue*; it reads, *So doth a backbiting tongue an angry countenance*.^b

^a Thus the learned father *Houbigant*, on this place, says — *Insistendum in significato frequentissimo parere, gignere. Ventus Aquilo idem ac Ventus inter Aquilonem flans & Occidentem, qui Caurus appellari solet: nam carent Hebræi nominibus iis, quæ minores ventos significant. Imminet Judææ mare Mediterraneum, ex ea plaga unde flant Cauri; ut non mirum sit, eos ventos advehere imbres in Judæam.*

^b The Greek Version of this last Hemistich is, *προσωπον δὲ ἀναιδὲς γλώσσαν ἐρεθίζει*: which differs from both the above renderings. The first thing observable in it is, that there is nothing to answer to סתר but ἐρεθίζει: but how the Greek Translators could take that word verbally, is hard to guess. Unless they conceived it to be equivalent to the Chaldee verb סתר; which, according to *Castell*, signifies, among other things, *contradicere, oppugnare, &c.* Or, unless they met with some antient Hebrew verb, in use in their days, of the same signification with the present Arabic شتر, *detrahit, obtrectavit, contumelia affecit*. On either of these suppositions, the reason of their ἐρεθίζει is apparent. Nor can their rendering נועמי by ἀναιδὲς, *inverecundum*, perhaps be better accounted for,

BUT there are still some expressions, in both parts of this instructive Aphorism, which require further illustration; and remarks upon them shall be offered in the following order:

I. THE *Hebrew* word, here rendered *Tongue*, often signifies in Scripture, not only the *Instrument* of speech commonly known by that name, but likewise *Speech* itself; and particularly that sort of speech, which men employ in traducing and vilifying one another. How the tongue came to have so bad a notion affixed to it by the Sacred Writers; whether, because in judicial proceedings we make use of it to accuse our neighbour; or whether, because in common conversation we are apt to exercise it to the prejudice of his good name: I shall not now enquire. However, certain it is, that in Scripture-language the word *tongue* is but another term for *slander* or *calumny*; and often stands for *evil-speaking*, without the addition of the epithet *evil*. Thus, *Psf.* CXL, 11; what is in the Hebrew *a man of tongue* is by our translators rendered an *evil-speaker*. And so, *Eccl.* X, 11; what is literally *the master of the tongue*, is by the *Chaldee*-paraphrast and other good translators rendered a *slanderer* or *sycophant*; and the similitude of a *biting serpent*, which immediately precedes, justifies this sense. And so again, *Ezek.* XXXVI, 3; the Prophet tells his captive countrymen, that they were

for, than by supposing they understood the verb עָמַל in the sense of the Arabic زعم, *prætendit, attribuit sibi*; or else in the sense of the Syriac ܠܥܡܠܐ, *irrisio, subsannatio*.

taken

taken up on the lip of the tongue, i. e. were become a *by-word* and a *reproach* among their enemies, the *Idumeans*; for thus the next words imply, *And ye are the infamy of the people*. And as the holy Penmen made use of the noun to denote *calumny* and *defamation*; so they formed a verb from it, which signifies to *calumniate* and *defame*. Thus, *Pf. CI, 5*; the words, which we render, *whoso privily slandereth his neighbour*, signify literally, *whoso useth his tongue against his neighbour in secret*. And, *Prov. XXX, 10*; the precept, *Accuse not a servant unto his master*, is in the original, *Use not thy tongue against a servant*: or, as it is in the margin, *Hurt not a servant with thy tongue* — where I am forced to throw in the word *use*, as the margin does *hurt*, because we have no one word in our language, which will express the force of the *Hebrew* verb. From all which passages it is plain, that the word *tongue* in the text, which seems to stand for the *organ* of speech, is to be taken for the *faculty* itself; and denotes that flagitious, though common abuse of it, whereby we injure the reputation or good name of our neighbour; and which in ordinary discourse we call *slander*, *calumny*, *detraction*, or by some other name of the like import. And that this is the proper notion of *tongue* in this Aphorism, may further appear from the word *secret* joined with it; for to say a *secret tongue*, or, as it is in the original, *a tongue of secrefry*, is a very indeterminate expression, and may be taken either in a *good*, or *bad* sense; and therefore our translators, in order to avoid the ambiguity, have taken it in the bad sense, and rendered it *backbiting tongue*. Whereas, had they attended to the notion, in which I have shewn the word to be
often

often used in Scripture; and by *tongue* understood not the *instrument* of speech, but the abuse of it, which we call *evil-speaking*; they might have retained the term *secret*: because *secret scandal*, or *secret calumny*, is a thing so common in practice, that no one is a stranger to the name, and scarce any one to it's true meaning.

IF we examine into many of the stories, which affect our neighbour's reputation; and trace them back through the several stages, through which they have passed; we shall find some of them to have been so very *obscure* at their first setting out, that one would wonder how they ever got ground, or obtained that currency they have met with in the world. A very trivial circumstance, the most distant suggestion, even a whisper, a doubtful expression, a smile, a nod, a mere surmise, silence itself; nay (where the thing has been canvassed over in conversation) the very manner of denying it, or even affirming the contrary, has given strength to many a malicious report, which has afterwards spread far and wide, and been the occasion of a great deal of mischief. The misfortune is, there is such a propensity in mankind to hear and relate ill-natured things one of another; that such a report no sooner makes it's appearance, than there are numbers of people ready to help it out of it's *obscurity*, and to recommend it to common vogue. At it's first emerging, indeed, it may, conscious of it's dark origin, look a little out of countenance, and betray some diffidence of success; but, by degrees, it acquires courage, assumes an air of probability, and endeavours to pass itself on us for real truth.

II. As Calumny is born in the *dark*, it works in the *dark*; *obscurity* is natural to it, and it delights in being *obscure*. It is a common observation, that a *scandalous story*, when it once takes air, and becomes the topic of conversation, is generally last known to him, who is most affected by it. Those, who hear it, have either *too much* respect for him, to apprise him of it, or *too little*: the former forbear to do it, for fear of giving him uneasiness; the latter, for fear of giving him an opportunity to clear himself. Thus, through the cruel tenderness of his friends, on the one side, and the malicious activity of his enemies, on the other, the infamy spreads without controul; every thing is thought of to heighten the suspicion, and nothing to abate it: the unhappy sufferer, remaining a stranger to his own case, discovers no inclination to set matters right; his silence is interpreted consent; and his very ignorance of what common fame alledges against him, is made an argument that he is guilty of it.

AND where then is the wonder, that *Calumny* is in the text called *secret*? It is of *secret origin*; often owing its existence to some *obscure* circumstance, or *remote* suspicion, which the fertile invention of malice and ill-nature quickly improves into a very plausible and circumstantial tale. It is likewise of *secret operation*; exerting itself in such a *covert* and *clandestine* manner, that it seldom comes to the knowledge of the person who is the subject of it, 'till it has ruined his reputation; his friends being too civil, and his enemies too cruel, to let him know what he suffers: the story
all

all the while gathering ground, and taking advantage of his ignorance to rob him of his good name.

III. THE first part of the comparison, in the text, is between the *north-wind*, or *wind in general*, or (as the epithet often signifies, and the turn of the words here seems to require) *secret Wind*, and *secret Calumny*. But the image, which this similitude gives us of *secret Calumny*, has been explained already. The other part of the comparison is between *Rain* and *Angry Looks*. And as the former part gave a very lively notion of the *active nature of secret Calumny*, so this latter part gives as lively a notion of the *mischievous effects of it*. The word here rendered *rain* (as is observed by a learned *Jewish Writer*^a) denotes such a degree of that watry meteor, as is attended with *violence*, and signifies a *storm*: and the word rendered *angry* denotes such a degree of that passion, as is accompanied with *heat* and *fury*, and is commonly expressed in our *English Bible* by *indignation*. This *violent rain* is said to be *brought forth*, or (as the word may be rendered) *conceived, engendered, formed*, by the *wind*; as the *raging looks* (with which it is compared) are by *secret Calumny*. And the picture, which this part of the comparison gives us of the vice in the text, is this. As the *wind*, in passing over a large tract of land, or space of Sea, collects a multitude of thick vapours and foul exhalations; which, afterwards forming themselves into clouds, and obscuring the face of the heavens, fall to the earth

^a *Kimchi*: who in his Lexicon explains it by המטר החזק, a hard, or violent rain.

with great noise and precipitancy. So it fares with *secret Calumny*: when it is once put in motion, (and a very small thing does it) it takes a large circuit; and, picking up a variety of malicious stories and aggravating circumstances, gradually forms a dreadful appearance of *angry looks* and *threatning countenances*, in the many persons who may be hurt by the progressive and accumulated Scandal.

THE two words, now rendered *angry countenance*, are plural. And since פנים, though often signifying singularly, as having no singular number, may be, and sometimes is, rendered *faces* or *countenances*; this Proverb more naturally requires a plural signification. The *extensive* nature of the *Mischief* thus occasioned, may possibly be united with the *active* nature of this *Sin*, in forming the reason, why a Calumniator is called in the *Chaldee* a man with a three-fold, or three-forked, tongue; as he is in the *Targum* on Ps. CXL, 11; and in that on *Eccles.* X, 11. And, in *Ecclesiasticus* XXVIII; 14, 15; what in the *English* version is a *backbiting tongue*, is in the *Greek* γλῶσσα τρίτη. And this expression of the *triple* tongue perfectly agrees with *Virgil's* expression, in describing the Serpent; *Georgic.* III. 439.

—— *linguis micat ore trifulcis.*^a

^a *Ruæus*, in his Note on this place, says: *Aristoteles Serpentum linguam agnoscit longam ac BIFIDAM; Poetæ TRIFIDAM: sive quod, in modum cuspidis conformata, triplex habeat acumen; sive quod ita vibretur celeriter, ut non tantum bifida sed triplex etiam appareat: unde OVID. Met. III. 9. Tresque micant linguæ.* Thus *Ruæus*. And what renders the description of the Serpent, here given by *Virgil*, remarkably pertinent to our present purpose is, that

BUT though *angry Countenances*, and those in great abundance, seem included by *Solomon*; yet he does not mean to confine the effects of anger, occasioned by a scandalous tongue, to the Looks only. But he gives us the external mark of this passion, in order to introduce the beautiful comparison in the Text; and then, from what *appears* without, leaves us to collect what is *felt* within. The Looks of men are the indexes and interpreters of their Minds; and where these are ruffled and discomposed, those are not undisturbed. The passion of *Anger*, in particular, is so visibly legible in the Countenance, that in the *Hebrew* language one of the most considerable features of the human face is thought to receive it's denomination from thence. And perhaps the characters, which this passion imprints on the Aspect, may be still the stronger, where it is excited by the provocation of a scandalous tongue. For such an attack, coming on a person on a sudden and wounding him in the most sensible part, his good name, throws him off his guard; occasioning such a hurry in his blood and spirits, and consequently such a change in his Visage and Behaviour, as prudence and the sober dictates of reason (had he time to recollect himself) would in a great measure prevent, or at least endeavour to conceal.

So that by *angry looks*, which the Text says are *brought forth* by *secret calumny*, are meant not only that the *Slanderer*, or, as the *Chaldee* paraphrast styles him, the *man with a triple tongue*, is expressly compared to this animal, *Eccles. X, 11*; as we have seen above, pag. 87.

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the *superficial* marks of Anger, which glow in the countenance, or contract the brow, (for these would give us but a very partial and inadequate notion of this pernicious vice) but likewise the internal commotions and perturbations, which agitate the breast, and are wont to break out in torrents of opprobrious language, or acts of violence; in threatnings, fightings, tumults, murders; and all that infernal train of disorders and calamities, which both history and our own observation may inform us are sometimes the effects of the unwarrantable liberties which men take with the characters of their neighbours. Just as, in the other part of the *comparison*, by the word *rain* are intimated not only the droppings of a watry cloud, but likewise the floods and inundations occasioned by the opening the bottles of heaven; which sometimes destroy the fruits of the earth, and sweep away the inhabitants thereof.

THESE are the mischiefs, which the reporter of secret Calumny draws on Society. The *angry looks*, which his tongue raises in the faces of men, indicate angry minds; and are fitly compared to the *storms* and tempests, which the *winds* raise in the face of the heavens; the disorders and confusions, which *these* produce in the *natural* world, bearing a near resemblance to the disorders and confusions, which those produce in the *moral*. In short: as Calumny gets ground, the number of angry countenances must increase. Two or three may soon become a thousand. And the hostile menaces, which at first lowered on the brows of a few individuals, or a small party of men, have often diffused their malignant influence over the faces of multitudes; and at length

length endangered, nay, often destroyed the peace of a whole Community. *So great a matter a little fire kindleth!* or (to speak in the different, though perhaps no less expressive metaphor of the text) *so dreadful a tempest is raised by the breath of a single wind!* Though the cloud, at it's first appearance, be little, *as a man's hand*, it soon overspreads the sky; *the heavens are black with clouds and wind, and there is a great rain!* But the pernicious effects of *Secret Calumny* cannot be more emphatically described, than they are in the following very beautiful words of the *Son of Sirach*, which are contained in the 28th chapter before quoted.

14. A backbiting [*triple*] tongue hath disquieted many,
and driven them from nation to nation:
strong cities hath it pulled down,
and overthrown the houses of great men.
15. A backbiting [*triple*] tongue hath cast out virtuous women;
and deprived them of their labours.
16. Whoso hearkneth unto it, shall never find rest;
and never dwell quietly.
17. The stroke of the whip maketh marks in the flesh;
but the stroke of the tongue breaketh the bones.
18. Many have fallen by the edge of the sword;
but not so many, as have fallen by the tongue.
19. Well is he, that is defended from it;
and hath not passed through the venom thereof:
[*and hath not passed by, during it's rage:*]
who hath not drawn the yoke thereof,
nor hath been bound in her bands.
20. For the yoke thereof is a yoke of iron;
and the bands thereof are bands of brass.
21. The death thereof [*therefrom*] is an evil death;
the grave were better than it.

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22. It shall not have rule over them, that fear G O D ;
neither shall they be burnt with the flame thereof.
23. Such, as forsake the L O R D, shall fall into it ;
and it shall burn in [*among*] them, and not be quenched ;
it shall be sent upon them as a lion ;
and devour them as a leopard.
24. Look that thou hedge thy possession about with thorns ;
and bind up thy silver and gold.
25. And weigh thy words in a balance ;
and make a door and bar for thy mouth.
26. Beware thou slide not by [*by means of*] it ;
lest thou fall before him, that lieth in wait.

IN consequence of the several remarks thus offered,
on the Proverb here explained ; the true translation, if
we only add the regular copulative *and* instead of *so*,
is probably the following.

רוח צפון תחולל גשם
ופנים נועמים לשון סתר :

*The north-wind bringeth forth rain ;
And a secret tongue angry countenances.*

OBSERVATIONS

ON

PROVERBS XXV, 26.

מעין נרפש ומקור משחת

צדיק מט לפני רשע :

*A righteous man falling down before the wicked,
Is as a troubled fountain, and a corrupt spring.*

THE harmony of these two Hemistichs is not clear in this Translation; the notion of *falling down*, in the first, not entirely agreeing with that of *pollution* or *corruption*, in the second. The connexion will be more visible; if, instead of *falling down*, we borrow another signification of the verb מוט, from the Arabic ملط: which not only imports, in general, *to be moved, drawn aside, or thrown down*, as the Hebrew does; but also, more particularly, *to go aside from what is right, to be unjust in judgment, to disturb another in the enjoyment of any common privilege*; and the like. Whenever a *righteous man* behaves in such a manner as this, (and in such a manner as this ^a *Moses* himself has told us that even the צדיקים may behave;) whenever he is prevailed upon, either through the Favours or the Frowns of a

^a Deut. XVI, 19.

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Wicked Person, thus to prostitute his Integrity, and confound the Rules of Right and Wrong: he very justly falls under the comparison of the Wise Man. For, instead of being, what he pretends to be, the Source of Justice, and the Oracle of Truth; he is like a *Fountain*, whose Sides are so trodden down, and Waters disturbed by Mud and Dirt, that it is no longer capable of refreshing those who resort to it, but is, on the contrary, become offensive and loathsome.

THE LXX, for נרפש *trampled under foot or polluted*, have φραστοι, *stoppeth up*. Perhaps they contented themselves with expressing the *Sense*; as the defiling a spring with filth is in effect stopping it up. In *Arabic* the verb رفس signifies *pede percussit* and *complicato pede ligavit*; and the verb ريس signifies *implevit, plenum confertumque fuit*: the former of which verbs will assist us, in discovering the idea of the Greek Translators; though not so exactly as the latter verb, which (with one commutable letter for another) may be considered as the same word; or it might have been the very same word, נרפש, at the time of making the Greek Version.

It only remains to observe; that it is impossible to express this and other similar Verses, without some particle indicating *Likeness*: such as the particle ו *and*, or כן *so*. Vatablus, on the 9th verse of the next chapter, says: *Similitudinis adverbium frequentissimè ab Hebræis subauditur; et ו, secundo loco positum, pro sic accipitur, maximè in his Proverbiis*. But as כן *sic* is the very particle often used in other Proverbs; and is here expressed

pressed in the *Greek*, *Syriac*, and *Arabic* Versions : on these authorities, together with the present inequality of these two Hemistichs, I suppose this to have been the particle here expressed originally. And now, taking the two Hemistichs, not inverted as in our present *English* Version, but as they stand in the *Hebrew* Text; we may express them thus.

מעין נרפש ומקור משחרת
צדיק מט לפני רשע :

*A troubled fountain, and a corrupted spring;
So is the righteous man, swerving from justice, in presence
of the wicked.*



OBSERVATIONS

ON

PROVERBS XXVI, 7.

רליו שקים מפסח
ומשל בפי כסילים :

*The legs of the lame are not equal :
So is a parable in the mouth of fools.*

THE two parts of this Proverb have, in the Original, but one verb between them; and consequently the settling the meaning of that verb will go a great way towards our settling the meaning of the whole Proverb. The verb is רליו; which some, deriving it from רלה *to draw water*, render, as our Translators do, *are not equal* — *the legs of the lame are not equal*; going up and down alternately, like the two buckets of a well: a fit emblem, say they, of the hobbling and tottering gait of the *lame* man. And then, to apply this notion of *Inequality* to the latter part of the Comparison, they add, that a *Parable* may be said to be *unequal* in the mouth of Fools, because the Speech of Fools is inconsistent; sometimes good, and sometimes bad; halting, as it were, between what is right and what is wrong: as the *Israelites* are said (1 Kings XVIII, 21) *to halt* (the very word here made use of for *lame*)
between

between two opinions; inclining one while to the worship of GOD, and another to the worship of *Baal*. This is the way which those, who render the verb דליו by *are unequal*, usually take to connect the two parts of the Aphorism.

BUT I think, they understand the verb in too figurative and forced a sense. There is another way of making out the coherence, which seems more plain and easy; and that is, by taking דלה in the sense of דל *to be weak, feeble, disabled, infirm* &c. These two sorts of irregular verbs often exchange senses with each other: as may be seen in רב and רבה *to be multiplied*; קל and קלה *to be light or vile*; and others. And that Symmachus thus considered the verb in this Proverb, is plain from his rendering it by ἐξελικτον — *the legs fail or falter*. The generality of Interpreters say, *the legs of the lame*; rendering the word מפסח in the genitive case, of which they will have the prefixed מ to be the sign. But I do not take it to be so: especially, as the word שקים *legs*, joined with it, must then have been (what the Grammarians call) *in regimen*; which it evidently is not. I therefore consider the letter מ as a Preposition, denoting the *cause* of the *halting* or *failing* of the legs: and I understand פסח, not personally of the *lame man*; but of the thing, the *infirmity* or *lameness*; as the very same word فسح, from فسح *to be bruised* or *out of joint*, in the *Arabic* language still signifies. *

* This same sense is given of this clause in an anonymous *Arabic* Translation of the book of Proverbs, never yet printed; a copy of which is preserved in the *Bodleian* Library, among *Pococke's* MSS, numb. 285. The words of it are, ضعفت الساقين من
والزمن

AND now the Reader, I presume, has already prevented me in making the application to the latter Hemistich. — Put a *Parable*, the Saying of a Wise Man, one of the Maxims of the Philosophers, into the mouth of a *Fool*; and see what use he will make of it! It will be of no more service to him in the Conduct of his Life, than *Legs* are to a *Cripple*. He has indeed the words; but he knows neither the meaning of them, nor how to apply them.

דליו שקים מפסח
ומשל בפי כסילים:

*The legs fail through lameness;
And a parable in the mouth of fools.*

الزمن, *The legs are weak through time*, or the infirmities of age: where דליו is expressed by *weak*; and the כ in מפסח is considered as a Preposition; agreeably to what is above observed concerning the meaning of these two words. This MS contains a *Translation* of the Book of *Proverbs*. And it may be of use to observe further, that there is another anonymous MS, in the same language, which makes a part of the same Collection, numb. 70, and was likewise never printed; which, besides a *Translation* of this Book, different from the former, contains a *Commentary* on it.

OBSERVATIONS

ON

PROVERBS XXVI, 23.

כסף סינים מצפה על חרש
שפתים דלקים ולב רע :

*Burning lips, and a wicked heart,
Are like a potsherd covered with silver dross.*

A LEARNED Commentator ^a has observed, that the *Jewish* Expositors are not well agreed in their Accounts of this Similitude. And we may say the same of the *Christian*; one ^b of whom introduces his Comment on this Text with saying, that there is a greater variety of opinions among Interpreters concerning the meaning of it, than any one would perhaps expect. This variety has been chiefly occasioned by the difficulty of making out that Correspondence, which we must suppose to have been intended, between the two phrases כסף סינים and שפתים דלקים. What various methods they have pursued in their endeavours upon this subject, may be seen in their writings. But leaving these, I shall confine myself here to that one interpretation; which, upon the maturest consideration, seems to me the most probable.

^a *Munster.*

^b *Professor Schultens.*

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As to the word שפתים; its proper signification is *Lips*, which by an easy figure will denote *Words*, or *Speech*, uttered by the *Lips*. The participle דלקים, joined with it, comes from דלק; which sometimes signifies in Scripture to *burn*, sometimes to *pursue*. An instance of the first sense may be *Ezek. XXIV, 10*: where the Prophet, speaking of the destruction of *Jerusalem* under the parable of a *boiling pot*, receives this command from God, הדלק האש *kindle the fire*. Of the other an instance is taken from *1 Sam. XVII, 53*: where the *Israelites* are said to be returned מדלק אחרי פלשתים, *from chasing*, or *pursuing*, *after the Philistines*. In which of these two senses the participle is to be taken here, has been a dispute among the Commentators. I agree with those, who prefer the notion of *burning*; not only, as that alone suits the idea of the *melting of silver*, alluded to in the other Hemistich; but also, as it appears to be the common acceptation of the word, both in the *Chaldee* and *Syriac* languages. But what then is the meaning of *burning*, when applied to *Lips*? What are *burning Lips*? I answer, *Lips* glowing with specious, though false, professions of love and friendship; and seeking to varnish over the turpitude of a *wicked*, or (as the word רע, which follows, may be rendered) a *malignant* heart, by the warm but deceitful gloss of a flattering tongue.

Thus much for the difficult phrase, שפתים דלקים. And, as to the no less difficult phrase, כסף סינים; it may be observed, that what our translators here render *silver dross* is not written כסף סינים (or rather סיני

כסף סיני כסף*) as in *Ezek. XXII, 18*; where it is rightly rendered *dross*, or, as it is there in the margin, *drosses of silver*. But here the words are, with their order inverted, כסף סיני, *silver of dross* or *drosses*, which is quite a different thing; and this phrase is, in this very place, interpreted by *Aben Ezra* to mean כסף מווקק מסיני *silver purified from drosses*.

THERE seems to be a peculiar beauty here, and elsewhere, in the plurality of the word סיני *drosses*; as expressing that *whole of the dross*, which is separated from the silver by the first and second and every repeated act of melting it. For every such fresh act would (till it were purified perfectly) leave some dross; and

* That the final Mem is at present found in our printed copies frequently inserted, where it should not be; and omitted in other places, where the language requires it; must have occurred to every attentive reader of the Hebrew Bible. And as the insertion, or omission, of this Letter is often of considerable consequence to the Sense; it may be worth while to refer the Reader to page 526 of *Dr Kennicott's First Dissertation on the Hebrew Text*: where it is shewn, how, and through what cause, this particular Letter has been thus inserted, and omitted, improperly. His Note is this. *The reason, why the final Mem has been in some words improperly inserted, and in others as improperly omitted, is well assigned by Vitranga, Observat. sacr. p. 187: namely, that the Jews, in their antient copies of the Scriptures, as at present in their common writing, omitted the ם, and signified it by a Dash, as בגדי; which oblique stroke, upon the filling up words that had been abbreviated, was sometimes not observed, and consequently the ם was omitted; or else the stroke was fancied to exist, and so the ם was inserted.* I shall only add, that what *Dr Kennicott* has thus quoted here from *Vitranga*, and confirmed by several instances in the printed copies, he has lately found many proofs of, in some of the present MSS of the Hebrew Bible.

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there can be no doubt, but the Antients did therefore refine repeatedly, when they wanted to render Silver *the most pure*: agreeably to that very apposite Text, *Psal. XII, 6.* : מוקק שבעתים — כסף צרוף *silver tried — purified seven times.* And thus we read in the book of *Proverbs* in the chapter preceding this of the Text, at verse the 5th — הנו סינים מכסף *Take away the drosses* (every particle of dross) *from the silver*; and then *shall there come forth a vessel for the refiner*: in consequence of which illustration it follows — הנו רשע *Take away* (not, I apprehend, *the wicked*, but) *WICKEDNESS, from before the king*; and then *his throne will be established בצדק in righteousness.* In this view, the words כסף סינים will signify here *silver frequently purified, and well-refined*: and thus will the Correspondence between this and the former phrase be extremely evident; *the lustre of well-refined silver answering to the ardour and warmth of flattering lips.*

IF the Reader therefore will add the particle of Similitude here, at the beginning of the second Hemistich; agreeably to the Remark at the end of a former Dissertation, p. 98, and upon the authorities of the *Syriac* and *Vulgate* Versions with that of the *Chaldee Paraphrase* on this Text: he may consider this verse in the manner following.

כסף סינים מצפה על הרש
שפתים דלקים ולב רע :

*Refined silver, spread over a potsherd ;
So are ardent lips, and a wicked heart.*

OBSERVATIONS

ON

PROVERBS XXVII, 6.

נאמנים פצעי אוהב
ונעתרות נשיקות שונא :

*Faithful are the wounds of a friend :
But the kisses of an enemy are deceitful.*

THE Antithesis of these two Hemistichs is clear, at first sight ; but it will appear to be more so, upon looking into the full and genuine meaning of some of the terms. To begin with אוהב and שונא, the two characters concerned in the Aphorism. Our Version styles them *Friend* and *Enemy* ; but this does not come up to the sense of the Original. The *Vulgate* is more just, *Diligentis* and *Odientis*. For they are two participial nouns of the active form : whereof אוהב is properly *loving* : and signifies one that has a real Esteem and hearty Affection for a Man, whether he makes any great Shew of *Friendship*, or not. And שונא, on the other hand, is *bating* ; and signifies one that bears Malice in his Heart, and has a secret Ill-will and inveterate Spite against a Man ; let him, for some sinister Views of his own, pretend to be ever so much his Friend. There is the same Opposition between the *Actions* of

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these two *persons*. The *Wounds*, i. e. the just Reproofs and kind Chastisements of the former, are said to be נאמנים, *faithful, trusty, safe, secure, that may be relied on, and confided in*; and the like: which are the ordinary notions of אמן both in *Hebrew* and the neighbouring Dialects. Whereas, on the contrary, the *Kisses*, i. e. the endearing Caresses, and specious Professions of the latter, are נעתרות, *deceitful, treacherous, unsteady, insecure, insnaring, seducing to ruin &c*—significations as opposite to those of נאמנים, as can well be imagined: but not, at this day, to be found under the *Hebrew* עתר; the common meaning of which is that of *praying, or deprecating*, which is no otherwise expressive of the Contrast that is between the two Hemistichs, than as what is *deceitful and treacherous*, is also to be *deprecated or averted*, if possible, *by our Prayers*. But this is a strained Etymology, owing to mere Conjecture; and rather shews what the nature of the place requires, than what the word really signifies. It's true and proper import however is still extant in the *Arabic* language; where عثر is *cæspitavit, impegit, offendit, præceps lapsus est*; as likewise, actively, *fecit impingere, in angustias adegit, in malum induxit*; from whence عاثر, *fossa quæ paratur capiendo leoni aliisque feris*; as also معثرة, *offendiculum, laqueus*. * These authorities may be

* Nor must I omit to take notice of another *Arabic* signification of عثر, which is preserved in the great Lexicon called *Kamûs*, or the *Ocean*; and helps to make out the Antithesis, there is between the two parts of the verse, in the most direct manner. The verb is there explained by كذب to *lie, or deceive*; a signification, which is mentioned by the learned *Houbigant* in his Note on the place, and adopted in his Translation of it, which is accordingly *fallacia*. Nor was this sense unknown to *St. Jerom* (whether he learnt

sufficient to justify the significations I have above attributed to נעתרות, and to point out the Opposition that is between that and נאמנים. And yet I shall add R. Levi's Account of the Word, as being exactly agreeable to what has been here deduced from the *Arabic*. For, having given a very just explication of the first Hemistich, he comes to the latter, on which he says — אך נשיקות שונא הם נהפכות כי מראה לו אהבה להכשילו ולהפילו ברשת רצונו i. e. *But the kisses of the Soné, or man that hates, are of a contrary nature; for he makes a shew of love to a person, only to supplant him, and draw him into his net at his-pleasure.*

AND so much for this Aphorism. That, which immediately precedes it, is upon the same Subject; and may, with a little alteration in the common Translation, which the Connexion seems to require, be exhibited to the Reader under the same view.

טובה תוכחת מגלה
מאהבה מסתרת :
נאמנים פצעי אוהב
ונעתרות נשיקות שונא :

*Better is reproof, that layeth open (a fault);
Than love, that concealeth (it).
Faithful are the wounds of one, who loveth :
But deceitful are the kisses of one, who hateth.*

learnt it in his travels into *Palestine*, or collected it from it's congruity to the scope of the text) who has *fraudulenta*; from whence probably our English *deceitful*. Possibly this word עתר, and other *Hebrew* words, might, in *Jerom's* days, have meanings given to them by the *Rabbins*, which meanings have been since lost amongst the *Jews*: and yet they may have been preserved amongst the *Arabians*.

OBSERVATIONS

ON

PROVERBS XXVII, 15.

דלף טורד ביום סגריר
ואשת מרונים נשתור :

*A continual dropping in a very rainy day,
And a contentious woman are alike.*

THIS Comparison occurred once before ; viz. Chap. XIX, 13. And it should have been considered there ; but I chose to reserve what I had to say of it 'till now, that I might at the same time give some account of יום סגריר, which is here added, and is not without it's weight. Much light may be derived to this Aphorism from comparing the *Greek* Translations of both places ; as having preserved the genuine and primary significations of the word טורד, on which the sense of the whole chiefly turns. The Translations I mean, are those of *Aquila* and *Symmachus*, in chap. XIX ; and that of the *Septuagint* here. I shall examine them apart ; and shew how agreeable they are to the notion of the Original word, as it was probably used in the times of these Interpreters. And because those of *Aquila* and *Symmachus* are prior in order of the Book ; I shall begin with them : and, first, with *Aquila's*,
which

which is, Σταγυτος σωτομος, ἀντὶδουχία γυναικός : where *Nobilius* interprets σωτομος by *continuum* ; and *Montfaucon*, by *continuans* ; with an eye, as I suppose, more to the sense of the place, than to the use of the word ; because the word signifies no such thing, but rather the contrary. The true reading of the *Greek* is undoubtedly (what the very ingenious and judicious Mr *Nicholas Fuller* guesses it to be) σωτὺς, i. e. according to *Hesychius*, σφοδρὺς, ισχυρὸς, συνεχὴς, *vehement, strong, continued* ; by a Metaphor taken from the *Bending of a Bow*, which requires the application and continuance of some force. So that Σταγυτὺς σωτὺς is such a *Dropping* as is *vehement and intense, holding on without Intermission, and abating nothing of it's former Impetuosity*. And that טורר was formerly understood in the same latitude, appears from it's ordinary use at this day in the *Arabic* language, which is, *to rush one on another ; to thrust out ; to succeed, or follow ; to continue, or hold on** ; as also (which comes home to our point) *to tire with much speaking ; to stupify and drive away one's hearers with long reading*. Nor are the *Rabbins* strangers to this meaning. They too, according to *Kimchi* and *Elias Levita*, by טורר understand one, שעשקו תמיד על ענין ולא שקט, *who is always at his work, and never ceases from it*. Accordingly *Aben-Exra* here renders it, שלא ישקט, *that never ceases*. And on *Isai*. LVII, 20 ; the *Targum* calls the troubled Sea (that cannot rest) ימא דטרוי. From all which it is plain, that *Aquila's* σωτομος did not

* *Geogr. Nub. Arab.* p. 53. عيون مطردة, *fontes perpetuò erumpentes*. And, p. 83. مياه تطرد ليلا ونهارا, *aquæ scaturiunt nocte dieque*.

proceed

proceed from any arbitrary Conjecture of his own; but was founded on such a sense of the *Hebrew*, as was well known in his time, and appeared to him to be expressive of such a kind of *Dropping*, as would give his reader a just notion of the *violent, intense, uninterrupted clamour* of a *scolding Tongue*. And thus much for *Aquila's* Version.

THE next is that of *Symmachus*: Σταγόνες καταπεύδουσι, μαχα γυναικῶ, *Guttæ festinantes, rixæ mulieris*; *Nobil. Stillæ celeres, pugnae mulieris*; *Montfauc.* Here we have another notion of טורר, now no longer to be found in the *Hebrew*; but plainly shewn to have been once there by the accounts still preserved of it in the *Arabic* dialect: where, besides what is above set down, it denotes likewise the *Rapidity* or *Swiftnefs* of a *Stream*. In this Translation, then, we have *Fluency* and *Celerity* added to the *Violence* and *Affiduity* of the *Dropping*; which makes it still a fitter emblem of a *scolding Tongue*, which is generally as *hasty* and *nimble*, as it is *boisterous* and *violent*. This notion the word καταπεύδουσι will furnish us with; taken, in it's intransitive sense, for *hasty*, or *quick*. But if we understand it transitively, as it signifies likewise *to hasten*, or *cause to make haste*; *to urge*, *impell*, *drive on*, or the like, as it often imports: this Translation will then coincide with

THE Third, that of the *Septuagint* in this place; which is, Σταγόνες εκβαλλουσιν ανθρωπον εν ημερα χειμερινη εκ της οικας αυτης, ὡσαυτως και γυνη λοιδορεῖς εκ της ιδίας οικας, *stillicidia ejiciunt hominem in die hyemali de domo sua: similiter et mulier maledica de propria domo*. Here טורר is expressed by
εκβαλλειν,

ἐξάλλειν, which is another of it's antient significations, as appears from *Dan. IV*: where it is put to signify *Nebuchadnezzar's being driven from human Society*; and that, not only in the Original *Chaldee*, but likewise in the *Arabic* Translation of it; which shews that the Translator thought he could not express the same thing better, than by retaining the same word. As indeed he could not; the ordinary notion of *طرد* being *persequi, exagitare, abigere, ablegare*; from whence *طريد*, *Exul*. With the same view *Aben-Ezra* and others render it *מנרש*, which is literally *ἐξάλλων*. Nor is this notion of the *Septuagint* inconsistent with those of *Aquila* and *Symmachus* before mentioned, but rather a consequence of them; *Expulsion from an House* being the natural effect of a *continued, vehement, intense, accelerated Dropping thereupon*.

It is added here, in the XXVIIth Chapter, *ביום סגריר*: where *סגריר* may be looked upon as one of the *ἁπαλὰ λεγόμενα*. It's usual Etymology is what *Aben-Ezra* gives us in his Note upon the place. *A Day*, says he, *is called סגריר*; *because in it men יסגרו are shut up*: which being in case of *Bad Weather*, it is accordingly rendered sometimes *Rainy*, sometimes *Cold*, sometimes *Wintry*; and sometimes in the superlative degree, of which the repetition of the *ר* is looked upon to be the sign, *Very Rainy*; as in our Translation. This is the only account we can have of the word from the present *Hebrew*. But if we suppose the Verb *סגר* to have been of the same import formerly in that language, as it is still in the *Arabic*; this signification of *rainy, stormy, &c.* will follow much more clearly from it. In this

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Dialect, it signifies *to swell with Rain; to fill a River with Water*: from whence بحر المسجور *a swelling, or tempestuous Sea*; and مسجور is an *Eruption, or Inundation of Water*. And, that it may want nothing to render it applicable to the present occasion; it has moreover the notion of *following one another in a continued series*. And now, what can יום סגריר be, but a *Day of continual Storm and Tempest*? And what can be expected from *such a Day*, but such a *Dropping* as is above described? Or what more proper to be compared to it, than the violent *Raging*, and uninterrupted *Hurricane*, of a *Scolding Woman*?

AND thus much for the *Greek Versions*; which may now appear not to have been made by Conjecture, or taken up at random (as those very useful Translations, where they have happened to contain any thing different from the received Opinions, have, to the no little prejudice of Truth, been sometimes thought to have been:) but to have proceeded from, and been grounded on, such Significations of the *Original Hebrew*, as there is great reason to think were *known*, and *allowed of*, in their days. According to these, יום טורד is a very elegant and comprehensive phrase, as indeed it seems to have been thought by *Solomon* himself: or at least by the *Collectors* of his Sayings, in that it is put down Twice in so narrow a compass. The Reader may now take the whole Import of it, as above given, in one View, thus.

דלף טורד ביום סגריר
ואשת מדונים נשתורה:

*Continued is the dropping, in a very rainy day;
And a woman of contentions maketh herself like to it.*

OBSERVATIONS

ON

PROVERBS XXVII, 22.

אם תכתוש את האויל במכתש בתוך הריפות בעלי
לא תסור מעליו אולתו :

*Though thou shouldest bray a fool in a mortar among
wheat with a pestil, yet will not his foolishness depart
from him.*

AQUILA and Theodotion, instead of *Wheat* (by which our Translators, and some others, render the word הריפות) have ἐμπτισσόμενον, *contusorum seu pistorum, things bruised or pounded*; which seems to be a more proper rendering. For this is of a more extensive signification; and comprehends not only *that*, but likewise *Barley, Oats, Rice, Lentils*, or any other Grain of the like sort; which the Antients used to *bruise* in *Mortars*, as we do now in *Mills*, in order to *decorticate*, or clear it from it's Husk or Skin; and thereby qualify it for several Uses, which otherwise it would have been unfit for: such as making *Broths, Ptisans, Flummeries*, and the like. The Original of the *Hebrew* Word is very obscure; there being nothing in all the Bible, from whence it can be deduced, but the single Verb ירופפו, *Job* XXVI, 11. Nor yet can this be easily supposed it's

Radix, though commonly assigned for such; as being there used not for *beating* or *bruising*, but for *shaking* or *trembling*; as it is expounded by the *Rabbins*, and rightly *Englisht* by our Translators. I rather think *ἐμπτισόμενον* came from some Verb, antiently in use among the *Hebrews*, though not now to be found in their Lexicons; of the same form and import in their language, with *فت*, in that of the *Arabs*, viz. *fregit, comminuit*; from whence *فتات*, *res fracta minutatim*. Of near affinity with which is *فأش*, *qui palá frumentum vertit movetque*. But whencesoever it came; it suits well with the place, and makes a good sense. *Though thou beat a fool in a mortar, among things bruised with a pestil; yet will not his folly depart (or thou shalt not remove his folly) from him.*

From him. The Hebrew is *בעליו*, *from off him*: which is more emphatical: Though thou chastise a fool to such a degree of severity, as even to *excoriate* him, or (as we say) *beat his skin from his bones*; yet so inveterate, so irradicated, so constitutionary is his Folly and Wickedness, that thou shalt not *stir* it, or make the least impression upon him.

* Dr *Castell* takes another way: and as he renders *כתש* to *thresh*, so by it's verbal *מכתש* he understands a *Place to thresh in*, or *Barn-floor*. Which account is not only ^b conformable to the idiom of the *Hebrew* tongue; but is likewise warranted by the authority of the *Tar-*

* Lexicon, in voce *כתש*.

^b So Num. XI, 8; from *דכה*, to *beat*, comes *מדכה*, a thing to beat in, or a Mortar.

gum, which has באורר, *in areâ tuâ*. And then הריפות will not be *things bruised*, but *things threshed*; as indeed it seems to signify 2 Sam. XVII, 19, the only place where it is used but here. Nor will עלי be an Instrument to be used in the *Mortar*, but the *Barn*; whether *Plank*, *Wheel*, or *Rod*; for all these (as it is plain from the XXVIIIth of *Isaiab*) were used by the antient People of the East, as with us the *Flail* is, for forcing out and separating the Grain from the Chaff. In respect of which latter use of *Threshing*; it's Etymology from עלי, *to be lifted up*, or *to go over*, will be no less proper, than in the former of *bruising*. In this view of the words, the sense will be :

Though thou thresh a fool on the floor among corn with a threshing-instrument; yet wilt thou not remove his folly from him.

THE LXX make the Place, where the *fool* is *beaten*, to be, εν μεσῳ στυβρίῳ, or, as other Copies read it, στυβρίῳ. And so the *Syriac* and *Arabic*, as likewise the *Chaldee*, though it has also אורר, *area*, as above; for what reason is not easy to say: unless they looked upon this *Chastisement* of the *Fool* to be *Judicial*; or in consequence of some Sentence pronounced on him by the civil Magistrates, *assembled together* for the administration of public Justice.

OBSERVATIONS

ON

PROVERBS XXVIII, 3.

גבר רש ועשק דלים
מטר סחף ואין לחם :

*A poor man, that oppresseth the poor,
Is like a sweeping rain, which leaveth no food.*

THESE words are much more strong and emphatical in the Original, than in this, or any other Translation I have seen of them. Particularly, גבר signifies not only *Man*, as it is here rendered ; but includes in it likewise the notion of *Power*, or *Might* ; from the verb גבר, *prævaluit, auctoritate excelluit, superbivit* ; the known radix of גבור, *præpotens, gigas* : which the LXX seem to have been aware of, putting ανδρσιος. And so דלים denotes not only *Poor*, but also *Infirm*, or *Weak* ; it's theme דלל being indifferent to both, and signifying (as Buxtorf rightly expresses it) *tenuem esse tam Viribus, quam Facultatibus*. According to this account, there will appear to be a very elegant Contrast between the words גבר רש, which we may now expound *the poor man in power* ; and דלים, *the poor, or weak*. For, as by the former we may understand

derstand one, who having lately, by some accident or other, emerged from a very low Fortune to some considerable Office or Employment; and (which is often the case) forgetting from whence he came, takes advantage from his superior station to *oppress* and *tyrannize* over those, he has left behind him: so what should וְלִי be, on the other side, but those *helpless* wretches, who, having been so unfortunate as to fall into his hands, can neither support themselves under his insolent Incroachments, nor dare oppose them? Of the *Cruelty* of the one of these Parties, and the *Misery* of the other, there cannot possibly be a stronger Image, than what the Comparison before us furnishes us with; where this *Beggarly Oppressor*, this *Hungry Tyrant*, is exhibited under the denomination of מִטֵּר סֶחָף, which our Translators render *a sweeping Rain*. The word סֶחָף, *sweeping*, occurs but once more in the whole Bible, and that is *Jer. XLVI, 15*; where it is likewise taken in the notion of *sweeping away*. But this does not by any means come up to the force of the word; the full and genuine import of which is now to be learnt only from the *Arabic* language, where we have سَحَف, *rasit*, *abrasit*, *excoriavit*: from whence السَّحْبَةُ, *torrens*; سَحْبَةٌ, *pluvia vehementior*, *res obvias asportans*: as likewise هَوْمٌ مَسْحُونٌ, *terra summâ parte excoriata, veluti abrasâ superficie*; as *Giggeus* explains the phrase. So that מִטֵּר סֶחָף is properly such a *Rain*, as does not only *sweep away* the Fruits of the Earth, but together with them *tears up* and *carries away* the very Earth itself; and so not only destroys it's present Crop, but likewise renders it incapable of producing any thing for the time to come. A lively Emblem this of a *half-starved Villain*,

Villain, newly got into power : who, not content with making moderate Depredations on those he has to do with, as one who should come into the same Office in better circumstances would be, bears down all before him, overthrows the Bounds of common Justice and Humanity, swallows up both the present Possessions and future Hopes of whole Families, and spreads Misery and Destruction wherever he goes. I render therefore :

*A man, who hath been poor, and oppresseth the weak,
Is a rain that sweepeth away, so that there is no food.*

OBSERVATIONS

ON

PROVERBS XXVIII, 11.

חכם בעיניו איש עשיר
ודל מבין יחקרנו :

The rich man is wise in his own conceit :

But the poor that hath understanding searcheth him out.

THE Antients have left us two different senses of the word יחקרנו. *Aquila* and *Theodotion* render it ἐξετάσας αὐτόν, *shall trace or search him out*, as in our Version ; and so the Vulgate, *scrutabitur* : which is the usual signification of the *Hebrew*. The *Chaldee Paraphrast* and the *Syriac Translator* have בסר, *contemnit eum, contemns or despises him* ; in the common notion of the *Arabic* حقر. *Solomon* probably had both these senses in his view. For what can the result of the *Search*, or *Examination* here made be, but *Contempt* ? The person that makes it, though said to be דל, *a man of a mean condition*, is yet מבין, *a man of judgment and discretion* : that knows how to distinguish between Realities and Appearances ; to value things according to their intrinsic Worth, and not according to their outward Shew ; to consider the Man, abstracted from his Estate ; and to estimate him, not according to what he possesses,

possesses, but according to the Use he makes of it. This is to be the *Enquirer*. The Person, that is to be the Subject of his *Enquiry*, is the *Rich Man*, that is *wise in his own eyes*; that, giving way too easily either to the partial suggestions of his own Imagination, or the insidious flatteries of Sycophants, is apt to fancy himself as much superior to other Men in *Wisdom*, as he is in *Wealth*. As if the *Gifts of the Mind* were the necessary concomitants of the *Gifts of Fortune*; and the Quantity of Esteem, he stands intitled to, were to be in proportion to the Largeness of his Revenues. But, in this he will find himself mistaken. Whatever he may seem to be in his *own eyes*; the judicious Observer will soon *discover* enough of his *Head* and *Heart*, to give him a very *mean opinion* of him. And to this double notion of חקר the *Septuagint*, if I am not much mistaken, had an eye in their καταγγασεται, which should not then be rendered *condemnabit*, as it's *Latin* translation has it; but *arguet* or *contemnet*, as *Stephens* shews that verb sometimes to signify. I shall endeavour to take in both senses, and render:

The rich man is wise in his own eyes:

But the poor man, that has discernment to trace him out, will despise him.

OBSERVATIONS

ON

PROVERBS XXVIII, 12.

בעלז צדיקים רבה תפארת
ובקום רשעים יחפש אדם :

*When righteous men do rejoice, there is great glory :
But when the wicked rise, a man is hidden.*

THE verb יחפש, on which the meaning of the Second Hemistich depends, is by the Antient Interpreters taken in several senses ; most of which, though different from what it now signifies, may be presumed to have formerly belonged to it, by the Uses it still has in the *Arabic* Language. The *Vulgar* renders it *ruinæ* [*sunt*] ; which is the notion of خفش, *diruit, prostravit*. The LXX ἀλίσκονται *capuntur* ; which still appears in خبس *cepit manu, spoliū retulit*. The *Arabic*, which in this book generally follows the *Greek*, here departs from it, preferring يفتنون *peribunt* ; which notion is still subsisting in the two neighbouring verbs حنت *perdidit*, and قفس *mortuus fuit*. The former of which likewise signifies *comminuit*, and may have given occasion to the *Syriac* ܡܢܥܝܢ, *minuitur viz. gloria*. And as these several significations fall in with the Antient Uses of the

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Verb, preserved in the *Arabic*; so they also favour the Antithesis of the two Hemistichs; the various Mischiefs they set forth as consequent to the *Wicked Man's coming into power* (for so is קום to be understood here;) being directly opposite to the Benefits, that attend the Advancement of the *Good*.

WERE the verb חפש therefore used no where else; we might acquiesce in one or other of these notions, as what might probably have been intended by *Solomon*. But as it occurs in several other places, it behoves us to enquire whether it may not be there taken in such a sense, as may be proper here; that so we may proceed according to the Analogy of Scripture, and not rely merely on the Authority of Interpreters. It's usual significations in the Bible are two, and those seemingly contrary to each other, *hiding or disguising*, and *searching out or discovering*: both taken notice of by our Translators; the one in the Text, the other in the Margin. I take the former to be the more proper here, (as they likewise seem to have done by their putting it in the Text) as being not only the more *opposite* to the *public rejoicing* implied in תפארת, but also as it is more agreeable to verse 28th: where (if I am not mistaken) we have the very same sense again expressed by יסתר; which plainly signifies *hidden*, and can signify nothing else. The words are בקום רשעים יסתר אדם, *when the wicked rise, men are hidden*: where I take יסתר to be synonymous to יחפש, as אדם is to איש. And if to the notion of *hidden* or *disguised* we add that of the neighbouring خفت *obmutuit, clanculum murmuravit*; it will give still further force to the *Opposition* of the
two

two Hemistichs: which will then be to this effect. Whereas, when a *man of Virtue and Probity*, who studies the Honour and Interest of the Community, or Neighbourhood to which he belongs, is advanced to any considerable Post, or blessed with any signal Success in his Affairs; the People, who share the happy Effects of his Prosperity, fail not to express their Pleasure and Satisfaction by the most public Demonstrations of Joy. On the contrary, when a *Wicked* man, whose private Views supersede all manner of regard for the Welfare of Society, has by some means or other forced himself into a superior station: those very Men (for I take אִישׁ collectively) who delight to be the foremost in proclaiming the *Glories* of a *good* Government, being most justly apprehensive of the *Calamities* of a *bad*, have nothing left them, but to *quit* the stage of the world, to *retire in silence and disguise*, and *privately contrive* to secure themselves and their Fortunes. I render therefore,

*When the righteous prevail, there is great rejoicing:
But when the wicked rise [to power] men retire [in
silence.]*

HAVING mentioned the verb יָסַתָּר, I cannot dismiss it without making one observation on the *Greek* Translation of it; which, according to the common reading, is γένυσσι, rendered by it's *Latin* Translator *ingemiscunt*. I rather think it should be γένυσται, or γένυσται, not from γένω *gemo*, but from γένωω *in angustum spatium redigo*. Not only because this notion is more suitable to the common
Acceptation

Acceptation of סתר *to hide, or cover*; but likewise because the *Arabic* Translator, who, as I hinted just now, is generally a close Follower of the *Septuagint*, expounds it by يضيق حال المقسطين *angustus erit status justorum*; as indeed the tenor of the Antithesis required: it following, *But when they (the wicked) perish, the righteous increase.*

It may likewise be observed, that the same *Greek* Interpreters in both places translate בקום by εν τοτοις. Is it because they read במקום? Or did they, by their τοτοις, understand the same as we sometimes do by our *English Place*; viz. *Rank, Office, Post, Preferment, &c*? It is certain, according to *Stephens*, that τοτοις may signify the same with ταξις, which is not only *Ordo*, but *Officium, Munus, &c.*

OBSERVATIONS

ON

PROVERBS XXVIII, 16.

נגיד חסר תבונות ורב מעשקות
שנאי בצע יאריך ימים :

A prince, that wanteth understanding, is also a great oppressour :

But he that hateth covetousness shall prolong his days.

IT is not easy to form a clear and distinct notion of the *Antithesis* between the two parts of this Verse. The learned *Bochart* (*Anim. S. p. 1, l. 3, c. 25*) takes the words to be Elliptical ; and thinks that something is wanting in the First Hemistic, to answer to יאריך ימים in the Second ; which he supplies thus : *Dux carens intelligentiâ, et multus oppressionibus* (supple *abbreviabit dies suos :*) at *qui odit quæstum, prolongabit dies*. Thus he, on supposition of an Ellipsis. But perhaps we may make out the *Opposition*, without having recourse to this expedient. In order to which, it may be observed, that the phrase רב מעשקות rendered *great oppressor*, is literally *much in oppressions*, as *Bochart* has it above ; and may as well be taken *passively* for one that *suffereth*, as *actively* for one that *causeth*, great Oppressions.

Oppressions. And so it seems to have been taken by the *Syriac* Translator; who has ܡܠܟܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ i. e. (according to the *Polyglott*-Latin) *Principis mente carentis multæ erunt jacturæ.* In this view, the *Prince* that is *much in Oppressions* will be one, who by his Rashness and Indiscretion, either in grasping at too much Power, or making unjust Acquisitions to his private Fortune, draws on him the Disaffection and Hatred of his Subjects; and so runs himself into such Difficulties, as render his Reign both short and uncomfortable. In which regard, he is the very reverse of the prudent *Ruler* in the next Hemistic; who, having an utter abhorrence of every thing fordid and avaritious, seeks to distinguish himself by a continued course of generous and noble Actions: and thereby establishes his Government on the most firm and lasting basis, the hearty Affections and chearful Obedience of a grateful and happy People. I render therefore,

A prince, that wanteth consideration, suffereth great oppressions:

But he, that hateth covetousness, shall prolong his days.

BUT if the *active* signification of רַב מַעֲשָׂקוֹת is to be preferred, as following more naturally from the former Verse, where a *wicked Prince* is compared to a *roaring Lion* and *hungry Bear*: we may then try to make out the *Opposition* another way; and that is by taking יָאֵרֵךְ, in the latter Hemistic, *intransitively*; not for *prolonging* or *extending*, but for *waiting long* or *having much patience*. And then יָמָיו will denote the *space* of the *Waiting*, or the *degree* of the *Patience*; viz.
some

some Days, or (as the word will bear) *some Time*. And in this sense the verb ארך is taken Chap. XIX, 11 of this very Book ; where האריך אפו is not *prolongeth* or *continueth his Anger*, but (the quite contrary) *deferreth* or *putteth off his Anger*. This the LXX well expresses by their single word μακροθυμεῖ, *waiteth* or *expecteth a great while* ; and the Arabic after them, by يتهدد *longanimis fuit* : as also Aquila and Theodotion, by the substantive μακροθυμία *longanimity* or *patience*. And so the Syriac : which notion might likewise be further justified, if there were occasion, from the Use of the word in the neighbouring Dialects. In the Arabic it is *permanere, cunctari, tardare* ; in the Chaldee, *expectare, morari* &c. whence, Gen. VIII, 10, 12, ארך is put by the Targum for the Hebrew יחל, to express *Noah's Waiting* for the *subsiding* of the *Deluge*. Where we may observe likewise, that ימים is used to denote the *Time* of the *Waiting*, in the very same manner as it is supposed to be in this Place. Here then the *Opposition* will lie between the *hasty Impatience* of the one Party, and the *gentle Forbearance* of the other : and the Sense will be,

The prince, that wanteth consideration, is a great oppressor :

But he, that hateth covetousness, will wait some days.

THE Septuagint for תבונות, which we have rendered *Consideration*, have προσην *proventuum* ; either reading תבואות, which so signifies, from בוא *venit* ; or else, overlooking the difference between the two

R

Heemantic

Heemantic or *Servile* Letters, & and ¶: a reading, which, according to the latter acceptation of the words, makes no improper Sense :

The prince, that is streightened in his revenues, is a great oppressor :

But he, that hateth covetousness (or lucre) will have patience some time.

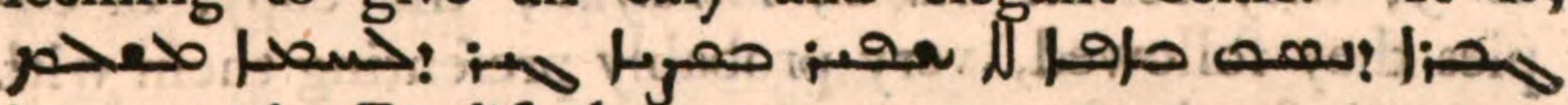
OBSERVATIONS

ON

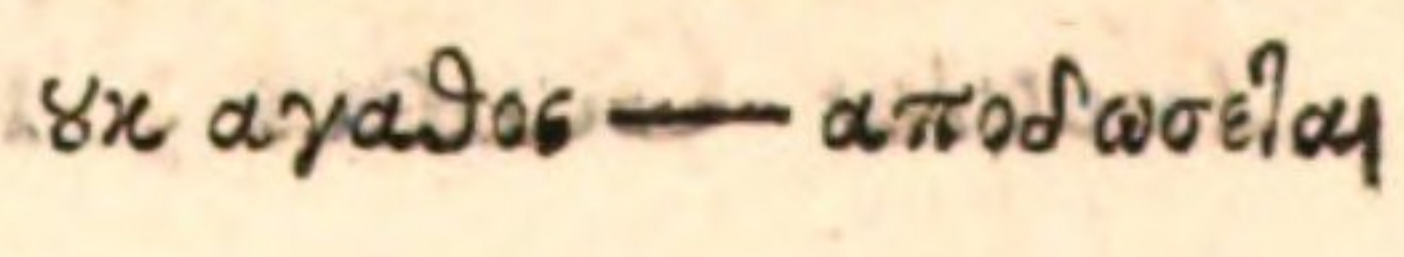
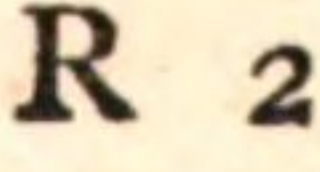
PROVERBS XXVIII, 21.

הכר פנים לא טוב
ועל פת לחם יפשע גבר :

*To have respect of persons, is not good :
For, for a piece of bread, that man will transgress.*

I CANNOT pass over these words, without taking notice of the Syriac Translation of them, as seeming to give an easy and elegant Sense. It is,  : in English thus,

*A man, that hath respect of persons, is not good :
For, for a piece of bread, he will betray a man.*

WHERE טוב, which our Translators render in the Neuter Gender, is taken in the Masculine; being applied to the Person, who is the subject of the Proverb. And יפשע, which they use intransitively, is here made transitive, and takes after it גבר, as it's Accusative case, which with them is it's Nominative. And so far the Greek agrees with the Syriac —  — .

OBSERVATIONS

ON

PROVERBS XXVIII, 22.

נבהל להון איש רע עין
ולא ידע כי חסר יבאנו :

*He, that hasteth to be rich, hath an evil eye :
And considereth not, that poverty shall come upon him.*

THE LXX understand these words differently from all other Interpreters ; except the *Arab*, who generally follows them. What is here translated *Poverty*, they render ελεημων, *merciful* ; the copy, or copies they followed, very probably presenting them with חסר, instead of חסר : a Reading, which gives a very particular, though perhaps no improper, turn to the whole Sentence. Their Version is, Σπενδει πλατειν ανηρ βασιανⓈ και οκ οιδεν οτι ελεημων κρατησθ αυτη : which I understand thus,

*An envious man hasteth to get wealth :
And knoweth not, the merciful man (alone) shall attain unto it.*

WHERE I suppose the last word αυτη to be of the *Neuter Gender* ; referring it to πλατειν. And, to make the

the relation between them more visible, I render *πλῆτειν* not, *to be rich*, but, *to get wealth*: that the Pronoun *it* may have a *Noun*, instead of a Verb, for it's *Antecedent*: which is likewise agreeable to the *Hebrew* *יָחַד*, which some take for a *Noun*, rendering it *Opes*. The *Latin* Translator for *κρατήσῃ αὐτὸς* has *obtinebit eum*, making *αὐτὸς* relate to *βασιλεὺς*: but with what sense, is not very easy to conceive. Were this the Construction; I should render, *shall come up to him*, or *overtake him*, viz. in his pursuit after *Riches*.

BEFORE I dismiss this *חָסֵד* of the *Septuagint*; it may be observed, that it is capable of other senses, and those very different from that of *Mercy*, in which it is here taken. It may likewise signify *Reproach*, or *Disgrace*; in the notion of *חָסֵד*, *Prov. XXV, 5*. And in the *Arabic* dialect it denotes *Envy*: both which are very apt to come upon the *Rich* man; and therefore the Thoughts of them may be no improper Discouragement to his ambitious Projects. — *And considereth not that Envy (or Disgrace) shall come upon him*.

OBSERVATIONS

ON

PROVERBS XXIX, 5.

גבר מחליק על רעהו
רשת פרש על פעמיו :

*A man, that flattereth his neighbour,
Spreadeth a net for his feet.*

THE first phrase מחליק על רעהו, here rendered, *flattereth his neighbour*, is literally *flattereth upon*, or *against*, *his neighbour* : which sounding but harshly in *English*, our Translators have omitted the על. Others, to make way for expressing it, have recourse to another signification of the verb חלק, which is that of *softning*, or *smoothing*. So the Interlinear, *leniens super socio suo*. But because it may be doubted *what* it is, which the treacherous person in the Proverb thus *smoothes* or *softens*; they have substituted several words, by way of Accusative case to the Participle מחליק. Some understand *linguam, tongue*. R. Levi has דרך, *way*; rendering, *he that smootheth out a way for his neighbour*. Others prefer some other word. Not to dwell upon their several Conjectures, I should think that, if מחליק be not taken for a *Flatterer*, as our Translators interpret it, we had better

better stick to what seems to be the principal signification of the verb, that of *dividing, distributing, or laying out into parts*: and joining it with רשת, *net*, which our Translators construe with פרש in the second Hemistic, understand it of the *distributing, laying out, or expanding* the several parts of the *Net*, in order the more effectually to encompass, or take in, what it is laid for. And to this agrees the use of the word in the *Arabic* language; where we have both, حلت ambivit, cinxit, torfit funem; and حلب paravit, formavit, effinxit &c. If this Construction be admitted; it will be necessary that we understand פעמיו, *his feet*, not of the *feet* of him for whom the *Net* is laid, but of the *feet* of him who *lays it*: and so it is understood by the *Rabbins*. R. *Levi* above quoted, having set down פעמיו, *his feet*; that we may not be at a loss whither to refer the suffix י, or *his*, adds בעצמו, *his own*. And *Aben-Ezra* expressly declares, that the expression, *his feet*, רבך בנבר מחליק, belongs to the *Geber mahbalic*; and then adds, כענין ורשת אשר טמן תלכרו i. e. *the Sense being the same with that Ps. XXXV, 8: AND LET THE NET, THAT HE HATH HID, CATCH HIMSELF*: and his argument for it is הפסוק הבא לעד, *the next Verse is Witness*, i. e. a Proof of it. By which he would give us to understand, that he looked upon both Verses to belong to the same subject; or, that the ensuing Verse was a Continuation of the Doctrine advanced in this. And I do not know but, when the Reader has given himself the trouble to peruse what is here offered, he may be of the same opinion.

He,

*He, that layeth a net for his neighbour,
 Spreadeth (it) for his own feet.
 The wicked man is insnared in the deceit;
 But the righteous doth sing, and rejoice.*

WHAT led me to view the first Verse in this light, was the *Greek* Version of it; which is, ὁς ἐκσπενδαζεται ἐπὶ προσώπῳ τῷ ἑαυτοῦ φίλῳ διὰ τὸν, Περιβάλλει αὐτὸ τοῖς ἑαυτοῦ ποσὶν: which the *Arabic* follows, as usual. And perhaps the *Chaldee Paraphrast*, if rightly understood, may be found to speak the same thing. His Version is, נברא דמתפלג על חבריה מצדתא פרש על הלכתיה; which it's *Latin* Translator renders thus, *Vir qui dividitur a socio suo, rete expandit gressibus ejus*. May it not be thus turned? *A man, that layeth out a net for his companion, spreadeth (it) for his own feet?* This Version will at least have this advantage over the former: that it will come nearer the notion of על, which is *ad*, or *super*; and not *à*, as it is there made to signify. The *Syriac* is, word for word, the same with the *Chaldee*; though differently rendered by it's *Latin* Interpreter.

OBSERVATIONS

ON

PROVERBS XXIX, 7.

ידע צדיק דין דלים
רשע לא יבין דעת :

*The righteous considereth the cause of the poor :
But the wicked regardeth not to know it.*

SOME interpreters expound the last word דעת as a Verb, others as a Noun. Ours take it for a Verb, and render it *to know* : and, to connect the two parts of the verse, add the pronoun *it* : *The wicked regardeth not to know it* ; viz. *the cause of the poor*, mentioned in the former Hemistic. *Aben-Ezra* takes it for a Noun, and explains it by משפט *Judgment* ; by which, I suppose, he means any *Cause*, or *Action* brought before the Judge in a legal way, together with the stated *Rules* or *Methods* of proceeding thereon. And so the LXX, ὅτι οὐκ ἐπιστάμενος, which their Translator renders *non cogitat scientiam* ; taking ἐπιστάμενος in it's general notion of *Science*, or *Knowledge*. Whereas it is here perhaps to be looked on as a *forensic* Term, and to be restrained to the *Cognizance* of the Law ; as it is by *Demosthenes* (Orat. de Coron.) in that expression, τῶν δικαστηρίων γνῶσις, judiciorum

judiciorum cognitiones : and so is equivalent to *Aben-Exra's* משפט, just now mentioned. In this view, the word רער falls in with the notion of the Arabic *لعل* *appellavit, provocavit; rem sibi vindicavit, vel arrogavit* : from whence, *دعوى* *prætentio, actio, postulatio* ; *cum quis aliquid sibi debitum in judicio reposcit* : which is exactly the case of the *poor* man in this place. Taking רער therefore for a Noun, we may render :

The righteous will consider the cause of the poor :
(But) the wicked will not regard (his) suit.

OBSERVATIONS

ON

PROVERBS XXIX, 21.

מפנק מנער עבדו
ואחריתו יהיה מנון :

*He that delicately bringeth up his servant from a child,
Shall have him become his son at the length.*

THIS Translation is not literal. The Original, if the several words were taken in the senses here given them, would sound, *he that delicately bringeth up his servant from a child; and at length he will be a son.* Where we may observe, 1. that there is no Verb to the Nominative case מפנק, *he that bringeth up*; which our Translators have therefore endeavoured to supply by rendering the Verb Substantive יהיה transitively, *shall have him become*: a signification, which I believe it has not in any other place of Scripture. Properly יהיה signifies *he shall be*: but then the whole Verse would run, *he that delicately bringeth up his servant from a child, shall be his son*; which is absurd. 2dly: the two Hemisticks are coupled together by the Conjunction *and*, answering the Hebrew ו; which in our Translation is dropt. 3dly: there being no suffix to the

word מִנּוֹן, the Pronoun *his* in the *English* is an addition. From hence it appears, that our Version varies from the Letter of the Original. It will be therefore proper to examine the words; and see, whether they will not admit of such a Construction, as may come nearer to it. The first is מִפְּנֵק; which, being an ἀπαξ λεγόμενον, as Expositors say, or occurring only here, is not to be illustrated by any other passage of Scripture. It is here rendered, *he that delicately bringeth up*. I rather think it should be taken Passively, for *one that is tenderly and indulgently brought up*. Thus it is frequently taken in the neighbouring Dialects, the best Interpreters of words so seldom used. In the *Arabic*, فَنَقْ is not only *molliter et delicatè habuit educavitque*, as מִפְּנֵק here rendered; but also *molliter vixit, deliciatus est, deliciis vacavit*: whence the common phrases, عَيْشَ فَنَائِقَ *vita deliciosa et commodis affluens*; such as the Young Man is here supposed to live. And جَارِيَةَ فَنَقَ, *molliter habita et educata puella*; the very Foster-sister of our tender Favourite. And that the word has the same signification among the *Chaldeans* and *Syrians*, we might prove from several passages of their Translations of the Bible, where it is so used; but we need go no farther, than to the 3d verse of the 4th Chapter of this Book, where the former have מִפְּנֵק, the latter מִפְּנֵק, our very word, to express the *Hebrew* רַךְ, *tender*; in that saying, *I was my father's son, tender and only beloved in the sight of my mother*.

* Deut. XXVIII; 54, 56. 1 Sam. XV, 32. Neb. IX, 25.
Cantic. VI, 1. Is. XLVII, 8. Jer. VI, 2. &c.

THE next word to be considered is עֶבֶר, which our Translators render *his servant*, making it the Accusative to מִפְּנֵי. But if we may have leave to suppose the Affix to have been occasioned by a repetition of the letter ו at the beginning of the next word וְאַחֲרֵיתוֹ, as it really seems to have been; I should rather understand עֶבֶר as a Verb, and render it, *shall serve*, or *be in servitude*; or else, if there should be any difficulty made about changing the vowels, and it should still be thought more proper to read it as a Noun, I should take it to be of the Nominative case, rather than the Accusative. And then, either understanding the Substantive Verb יִהְיֶה, or fetching it back (ὡς ἀπὸ κοινῆς) from the latter part of the sentence where it is expressed, I should render, *shall be a servant*; as עֶבֶר signifies Chap. XI, 29. And so the meaning of this part of the Verse will be, *he, that is indulged from his youth, shall be a servant.*

THE second Hemistic is, וְאַחֲרֵיתוֹ יִהְיֶה מִנּוֹן: where we have another ἀπ᾽ λεγομένου, which is the last word מִנּוֹן, rendered *son*; as if it was synonymous to בֵּן, which so signifies. I rather take it to be a derivative, whether Participle, or Adjective, of the Verb אָנַן *gemuit*; the Kamets supplying the place of the Aleph, as it often does; and that it contains a farther description of the Mischiefs, which usually follow a man of a soft and voluptuous Education: he shall not only *be a servant*; but will so behave himself in this, and every other part of life, that his אַחֲרֵית or *latter End*, the whole remainder of his days, and the conclusion of them, shall be *deplorable*, or *miserable*. The whole, in one view, is; *He,*

*He, that is indulged from a child, shall be a servant :
And his latter end shall be miserable.*

IF the supposing the ו, in עברו, to be an addition of the Transcriber, be thought too great a liberty ; we may keep it, and make out the same sense another way ; and that is, by retaining the Active signification of מפנק, as in our Translation, and understanding עבר transitively, as if it was in *Pibel*. The literal meaning of those words will then be, *he that indulges [any one] from his youth, shall make him a servant ;* which is the same in effect with what is above given.

AND now, if the Translation of this Aphorism, here offered, should be thought singular ; we have good authority to alledge in favour of it. Whoever will cast his eye on the antient Versions, will find that there is no tolerable account to be given of them, but in the way I have here taken. And I cannot but think that if the two unusual words, מפנק and מנון, had been set in the light they here appear in ; the modern Interpreters would have seen no occasion to have varied from the Antient. I shall now set down these Translations, with their *Polyglott* - Latin ; and leave the Reader to compare them with mine, at his leisure.

THE *Arabic* is,

من يتدلل ويظبر مند صباه سيكون عبداً
ويتألمر علي نفسه أخيراً ،

*Qui molliter et delicate nutritur à pueritiâ suâ, erit
servus :*

Et dolebit super animam suam postremò.

it has been justly thought to have in the *Hebrew*, viz. *to indulge* or *use tenderly*. Secondly, for עברו, they seem to have read עובר *serviens*, making ו the second, instead of the last letter; and then by supposing יחיר, which is expressed in the latter part of the verse to be understood here, they would have their οικετης εσαυ. Thirdly, as for the last word מנון, which they render οδοντοστροφεται, whence should they have that meaning, but from מנן, which in the *Arabic* and *Syriac*, as well as in the *Hebrew*, signifies *to grieve, lament, and groan*. To which etymology it is no objection that מנון is not written with an נ; which may have dropped out of it, as it has out of מכלת, 1 *Kings* V, 11, (25); מלפנו, *Job* XXXV, 11; מסרת, *Ezek.* 20, 37; and הסורים, *Eccles.* 4, 14.

Thus I have endeavoured to account for the *Greek* Version; which, as it exhibits a good sense, and is consistent with the Rules of Grammar, and has moreover the authority of the above mentioned antient Versions on it's side, I take leave to submit to the judgment of the Reader.

OBSERVATIONS

ON

PROVERBS XXX, 15.

לעלוקה שתי בנות הב הב :

*The horseleach hath two daughters ;
crying, Give, give.*

THE Text is one of the wise Sayings of *Agur* ; which are thought to be so many Answers to several moral Questions, which had been put to him by his two Scholars, *Ithiel* and *Ucal*. In a few verses before it, they are supposed to have asked him, What share of worldly good things he thought a Competency ; and prayed for, as such ? To which he answers, ver. 7. *Two things have I required of thee, (O God ;) deny me them not, before I die. Remove far from me vanity and lies ; give me neither poverty nor riches ; feed me with food convenient for me &c.* And now having learnt, wherein true Satisfaction and Contentment consisted, they seem to have been desirous (as contraries explain each other) of knowing the reverse of this happy state : and (in order to put the question as strong as possible) to have asked him, What was the most insatiable Creature upon earth ? To which he answers thus :

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*The horfeleach bath two daughters :
crying, Give, give.*

THE word rendered *Horfeleach* is *Aluka*, which is read only in this place ; and which, as it has no root in *Hebrew*, I deduce from the Arabic *alak*, to *hang*, *stick*, or *cling*. And by the word *Aluka* is generally understood, what *R. Levi*, a learned *Jewish* Commentator, describes it to be, *A Worm, that sucks a man's blood ; and is not satisfied, 'till it has filled itself therewith to a surprizing degree ; and then dropping off, discharges the blood ; and so returns again to fill itself continually ; never by this means to be satisfied*. That is, in one word, what the *Latins* call the *Sanguisuga*, or *Bloodsucker* ; and we, in *English*, the *Horfeleach*. But the learned *Bochart* (whose authority is allowed to have great weight on the subject of *Animals*) objects to this Translation of the word ; and says, he cannot approve of it, for two reasons. 1. Because the mention of the *Horfeleach* would be foreign to the place. 2. Because the *Horfeleach*, being generated from putrefaction or corruption, cannot be said to have *daughters* or *offspring*. And thus, having rejected the common acceptation of *Aluka*, he proceeds to offer one of his own. He says, that those, who interpret the *Aluka* of the *Sanguisuga* or *Horfeleach*, confound it with another word of pretty much the same sound, viz. עלקא *Alaka*, the name given to the *Horfeleach* by the *Arabians* and other *Eastern* nations ; whereas עלוקא *Aluka* has a quite different signification, being synonymous to the Arabic *Alúk*, which, according to the best *Lexicons*, imports *Destiny*,

stiny, Misfortune, Fate; whatever hangs over a man's head, is allotted to him, or about to befall him — That this is the true sense of the word in the Proverb before us — That, if it should seem strange, that *Fate*, or *Destiny*, should have *progeny* attributed to it; it is no more than what we read *Zeph. II, 2*; where the *Divine Decree* is said to *bring forth*; and *Prov. XXVII, 1*; where *to-morrow* is said to do the same: *Events* (as *Mercer* observes upon the latter place) being stiled in the *Hebrew* phrase *the Children of Time* — That, as to the *Children* here assigned to *Fate* or *Destiny*, and which are described by their crying, *Give, give*; they are either שְׁאוֹל *Sheol*, i. e. *the Place of departed Souls*, and אֲבָדוֹ *Abaddo*, i. e. *Destruction*, of which it is said in *Chap. 27* of this Book just now quoted, that they are never full or filled — Or else, if these two should be thought to denote the same thing; the Daughters are שְׁאוֹל, the place aforesaid, and שְׁחַר the *Grave*: one of which is continually craving the *Soul*, the other the *Body*. Thus *Bochart*; alledging *R. Menachem*, as quoted by *R. Sol. Jarchi*, in support of his opinion.

BUT (with the highest deference to so great a name) I cannot concur with *Bochart*, in what he offers, either for rejecting the common Translation, or for establishing his own. For, to begin with his two Reasons against the common Translation, I cannot think, 1. That the mention of the *Horfeleach* is so foreign to the scope of the place, as he takes it to be. On the contrary, the design of the sacred Penman being (as is plain from the Context) to expose the vices of *Avarice, Ambition, Extortion*, and the like, I cannot see how he could give

a more lively description of them, than under the image of the *Horfeleach*; an Animal, that has been proverbial in all ages, and amongst all writers, for it's exorbitant *Craving* and *Insatiability*. I should rather suspect his own Account to be liable to the Objection; there being not the least thing either in the Context, or any other part of the Chapter, to countenance his notion of *Fate* or *Destiny*. 2. As for his other Reason for rejecting the *Horfeleach*, taken from it's being produced from *putrefaction*; I think the Question about *equivocal Generation* (as the Naturalists call it) is now held in the negative; and if so, it can be no objection against our understanding the word of the *Horfeleach*, that *that Worm* is here said to have *Daughters* or Offspring; since it must then propagate it's species by a true and proper generation, as all other Animals do. And thus much for his Reasons against *the common* interpretation of the word.

I NOW come to consider what he says, in defence of *his own*. And here he insists on a nicety in Orthography; which I should not mention, did he not lay some stress on it. He tells us, that the common name of the *Horfeleach* being written *Alaka*, without a *vau* (or *u*) in the *Arabic*, *Syriac*, and *Chaldee* languages; it is more than probable, that the *Hebrew* name of that Animal, had there been any such in Scripture, would have been written so too; and not *Aluka*, with a *vau*, or *u*: which must therefore signify a different thing, which he will have to be *Fate* or *Destiny*, the same as the Arabic *Alúk*. This is his argument, in favour of his new Interpretation; but I think it will not bear the weight he lays upon it. I grant indeed, that the *Ara-*
bians

bians do call the *Horfeleach* by the name of *Alaka*, from the verb *alak*, to *stick* or *cling*. But then his consequence, that therefore, if the *Horfeleach* had been here intended, the word would have been written *Alaka*, and not *Aluka*, is what I cannot grant. For the letter *vau* being a *servile* letter, as the grammarians call it; I would ask whether the antient *Hebrews*, in forming the name of the *Horfeleach* from *alak*, had not the same liberty to put it in, as the *Arabians*, *Syrians*, and *Chaldeans* had to leave it out? Doubtless, they had, and a great deal more: otherwise, we must say, that the *Dialects* are to be the regulators of the *Original Tongue*, and not the *Original Tongue* the regulator of the *Dialects*; which is contrary to the history and custom of all languages in the world. Instead therefore of saying, that the *Arabians* and the other *Oriental People* do not call the *Horfeleach* by the name of *Aluka*, therefore the *antient Hebrews* did not; it will be much more rational to say, that the *antient Hebrews* did call it by that name, therefore the *Arabians*, and the other *Oriental People* should have done so too.

BUT, do the *Chaldeans* and *Syrians* indeed leave out the *vau*, in conformity to the *Arabians*? I believe, the contrary will be found to be the fact, even from our Author's own account of the matter. For, at the same time that he tells us, that the word is found *without* it in *Ferrarius's Lexicon*, and in the *Thesaurus* of *Thomas à Novaria*, he confesses, that he finds it *with* it in the *Chaldee Paraphrase* on *Pf. XII, 8*; and on this present Text. To which he might have added the *Syriac Translation* of the latter. Now, unless we will judge of the
Use

Use and Orthography of a word rather from what we meet with in Lexicons, than what we meet with in the Authors themselves, from whence those Lexicons were drawn ; which, I am persuaded, is what no competent judge of Language will assert : I think we have much greater Reason to conclude, that the *Chaldeans* and *Syrians* retain the *vau*, than that they omit it. Nor is the Argument, he brings from the *Talmud*, any better founded. Having observed in *Buxtorf*, that some former Edition of that Book read the word without a *vau*, he presently concludes, that it ought to be so read ; and then censures the Editors of 1645, for inserting it. Whereas the real truth of the case seems to be ; that these Editors, observing the word to be written with a *vau*, if not in the Copy from which they printed, yet in the Places above mentioned, *viz.* the *Hebrew* of this Text, (and the word occurs no where else in the whole Bible) in the *Chaldee* and *Syriac* Translations of it, and in the *Targum* on Ps. XII, 8, and perhaps in some other Books, were willing to conform their Edition to them ; taking it for granted (as they justly might) that those, who had read otherwise, were in the wrong. I conclude therefore, that the Objection made against the common Translation of עלוקה, taken from it's being written with a *vau*, is of no force ; but that, on the contrary, there is all the reason in the world to think it so signifies, because it is so written.

As to the Authority of *R. Menachem*, I think it is so far from favouring his notion of עלוקה, that it quite destroys it. The passage in *R. Solomon* is, מנחם פתר כשמעו למדנו שהו ערבי
to

to be, *Menachem* expounding (עלוקה) in it's literal sense, teaches us that it is an *Arabic Word*. Where, by *literal sense*, I take to be meant that of the *Horseleach*, preserved in the *Arabic Root* علق, to *hang* or *stick*; and not of *Sheol* &c. which *R. Solomon* goes on to mention, as the *Exposition* of other *Interpreters*. And with this agrees *Giggeius's* version of the passage; which is, *Juxta interpretationem Menachem, ut sonat, vox hæc intelligenda, et erit vox Arabica.*

AND so much, for the word עלוקה. But this is not the only dispute that there has been about this Verse. For many, who agree to understand *Aluka* of the *Horseleach*, are yet divided in their opinions concerning her *Daughters*; Who, and What they are? The *Horseleach*, says the Text, *bath two daughters*, crying, *Give, give.* — Who then are these two *Daughters*? and what are their names? and where shall we look for them? *Grotius* and some others say, that, the *Tongue* of the *Horseleach* being forked, her *two Daughters* are the two little *Branches*, or *Spikes* thereof. But to this it is rightly objected, that, besides the great quaintness and impropriety of stiling the *Member* of an *Animal* it's *Progeny*; the *Horseleach* does not perform her suction by her *Tongue*, but by her *Lips*. Others by the *two Daughters* of the *Horseleach* understand the two *Species* of that worm; the one living in the *fresh* water, the other in the *salt*. But to this it is said, that the *Sea-Horseleach* is not of the *Bloodsucking* kind; and so cannot be supposed to be here meant by *Agur*. Others connect these words with the following, thus, *The horseleach has Two daughters; yea, there are Three things, that cannot be satisfied;*

satisfied; yea Four, that never say, It is enough: the Grave, and the barren Womb, the Earth that is not filled with water, and the Fire that saith not, It is enough. But against this Interpretation it is objected, that the *numerical* Gradation rises a step too high; for, beginning with *Two* it proceeds to *Three*, and then to *Four*; which is contrary to the usage of Scripture, which in like cases never advances beyond a *Unit*, by way of increment to the first number: as may be seen in those places where these *Progressions* are made use of; as particularly at the 18th verse of this Chapter, *There be Three things, which are too wonderful for me; yea, Four, which I know not.* It is answered by some, that, though we have no instance of any such Addition in the Bible, it does not follow but that the *Hebrews* may have sometimes used it: By others, that it is not improbable, but that the *Hebrew*, instead of שתי, *Two*, might formerly have read שלוש, *Three*, for the *First* Number: since the LXX read τρεις, *Three*, rendering, τῇ βδελυγμῇ τρεις θυγατέρες, *Sanguisugæ tres erant filiae.* And so the *Arabic* and *Syriac*, which follow them. In answer to which, I say, that admitting the *First* Number to be *Three*, as the LXX read it, and the Gradation to be regular, yet I cannot think this Interpretation right: for as much as the *Four* Things, which must then be taken for the *Daughters* of the *Horseleach*, namely, the *Grave*, the *Barren Womb*, the *Earth*, and the *Fire*, are such, as cannot with any manner of propriety, nay, not even with the least analogy or resemblance, be so stiled.

I CANNOT

I CANNOT therefore agree with those, who run this Sentence into the following Verse. It is an Aphorism of itself; nor need we go beyond the Text, to look for the Daughters of the *Aluka*: we have them *here*, expressly mentioned; we have the very Names of them: they are in the *Hebrew* הָב, הָב, *Hab, Hab*; in our *English*, *Give, Give*; the very same, that had drawn aside the corrupt and avaritious *Rulers of Israel*, (*Hos. IV, 18*) who are said to love הָבו, *Habu, Give ye*. These are properly said to be the *Daughters* of the *Aluka*, that Emblem of *Covetousness* and *Discontent*; the *Thoughts* of a greedy unsatisfied Mind naturally producing such language. And now, leaving out the word *crying*, or *saying*, for which there is no foundation in the Original; and which, by putting Expositors upon going out of this Verse in quest of the *Daughters* of the *Aluka*, seems to have given occasion to all the difficulties that have been raised about it; I render,

*The horseleach hath two daughters;
Give, Give.*

AND this is the sense of the *Chaldee Paraphrast*, if permitted to speak for himself. His *Latin* Translator indeed renders, as our Version has it, *Sanguisugæ duæ sunt filiæ, dicentes, Da, Da*; *the Horseleach hath two daughters, saying, Give, Give*: throwing in, as others have done, the word *dicentes, saying*, or, as we express it, *crying*; for which there is no warrant in the Original *Chaldee*. It should be, *Sanguisugæ duæ sunt filiæ, Da, Da*; *the Horseleach hath two daughters, Give, Give*;

Give; which is word for word as I have rendered it. And so the Greek of *Symmachus*, Δυο θυγατρες, Φερε, Φερε, *The Horseleach has two daughters, Bring, Bring.* And so some, though very few, of the modern Interpreters; most of them having, as was just now hinted, been led aside by the DICENTES of the *Vulgate* to look for the two *Daughters* elsewhere, as their several fancies have directed them.* But this word is as foreign to the Original, as it is destructive of the Sense of it. And thus disincumbered of the superfluous word, *Crying*, or *Saying*, the Text has the true air and turn of an Eastern Apophthegm; is round, and striking; and worthy to be reckoned amongst the *Words* or *Wise Sayings* of *Agur*, a man for Wisdom ranked with *Solomon* himself.

* The LXX for הַב הַב have αγαπησαι αγαπωμενοι, dilectione dilectæ, vel diligentes; taking הַב, not from יָהַב dedit, but from אָהַב amavit.

OBSERVATIONS

ON

PROVERBS XXX, 17.

— וַחֲבוּ לִיקָרָת אִם —

— *And despiseth to obey his mother* —

I THINK the generality of Modern Interpreters take the word **לִיקָרָת** in the same sense that Ours do : excepting only, that they express it by a Noun, instead of a Verb of the Infinitive-mood, rendering it *Obedience, Discipline, Government*, or the like ; in the notion of the *Arabic* **قَيَّ**, or **قَيَّ** *paruit, obedivit* ; there being no Root remaining in the *Hebrew*, to authorize any such acceptation. But the *Greek* of the LXX is quite different, being

— ἀτιμαζοντα γυναιος μητερος.

— *that dishonours the old-age of his mother.*

And so the *Arabic*, which follows it ; as likewise the *Syriac*, and the *Chaldee* Paraphrase. Which Sense Dr. *Castell* makes no scruple to prefer to the other ; as conceiving the *Corporal* Defects of *Old-Age* (such as *Crookedness, Wrinkles, Shaking of the Head* &c.) to be more

properly the Objects of the *Contemptuous Eye*, than any Infirmary belonging to the *Mind*. It may be worth while therefore, both in regard of the antiquity and authority of these Versions, as likewise of the judgment of the learned Professor, who declares his Approbation of them, to see what grounds the Authors of them may probably have had for their so rendering. The Dr. then (whose account we should first hear) is of opinion that they took the letter ל to be radical, as if they thought the word was descended from לקר, which in their times might have signified the same with the *Æthiopic* ሊብ (labak) *senuit*; from which it differs only by the Transposition of a letter, which in many instances in the *Hebrew* Language, makes no alteration in the sense.

THUS he. But if the letter ל be indeed radical, as he would have it to be; I would propose another Theme, from whence the word might be derived without any such *Metathesis*, and that is the *Samaritan* לִקֵּחַ, (*lakah*) *to consume*, which is the fatal Effect of *Old-Age*.

ON the contrary; *R. Solomon Jarchi*, throwing out the ל as Servile, and so making the word to be יקָהָר (the same which *Gen. XLIX, 10*, is commonly taken in the notion of *gathering together*, or *assembling*, from the *Chaldee* קָהָר, which so signifies) expounds it of the נִקְבְּצִים וְנִקְהָי בְּפָנֵי אִמּוֹ or *Wrinkles*, which *are collected and assembled in the Face of his Mother*. And so in his Note on the aforesaid Text of *Genesis*, the only place where it occurs but here, speaking of the signification of the word in the passage before us, he says,

says, that it is קבוץ קמטים שבפניה מפני זקנתיה *the Collection of Wrinkles that are on her Face on account of her Old-Age*. Where we have in express terms one of those *visible* effects of *Old-Age*; which Dr. Castell, in his account of the word, would have to be understood.

BEFORE I dismiss this word, I cannot forbear offering one Conjecture more in justification of these antient Interpreters; which is, that it is possible the Copies, they translated from, may, instead of יקרה, have read זקנה, the ordinary term whereby the *Hebrews* express *Old-Age*. This passage would then be almost word for word the same with *Prov. XXIII, 22*: ואל תבז כי זקנה אמך, *and despise not thy mother, when she is old*.

FROM what has been said, it appears, that the antient Translators, how much soever they differ from those who have come after them, had yet their Reasons for rendering as they did. — And I have been thus particular, in enumerating these Reasons; that the Reader might see that these Versions, which present us with so good a Sense, are as well founded as they are proper.

OBSERVATIONS

ON

PROVERBS XXX, 23.

תחת שנואה כי תבעל
ושפחה כי תירש גברתה :

*For an odious woman, when she is married:
And an handmaid, that is heir to her mistress.*

SOME Commentators think, that the second word שנואה alludes to *Deut. XXI, 15 &c.* where *Moses*, prohibiting the Disinheriting the First-born upon private Affection, has these words, *If a man have two wives, one אהובה beloved, and another שנואה hated; and they have born him children, both the beloved and the hated; and if the first-born son be her's, that was hated: then it shall be &c.* If the word has this Allusion, as indeed it seems to have; it must not be rendered as an Adjective, *μισαση odious or hateful*, but as a Participle, *μισαμένη hated*: as *Symmachus* rightly has it. And the *Woman*, so denominated, will be one; who, having formerly by some means or other forfeited her *Husband's* Affections, and been obliged to resign his Bed to another, who is אהובה, more *beloved*, has again recovered his Favour, cohabits with him (as the same * *Symma-*

* Καὶ γυνὴ μισαμένη, ὅταν συνουχῇ.

chus renders the verb **תבעל**) and is admitted into all the rights and privileges of the Married-State : and so having, as she is willing to think, obtained an entire conquest over him, and subjected him to her dominion (which is another notion of **תבעל**) is resolved to make him suffer for his former Inconstancy and Disrespect, by behaving herself in the most imperious and tyrannical manner both to himself, and all that belong to him. In which respect, she is fit to be ranked with the poor Maid-Servant, in the next hemistic ; who, having by her naughty Influence over her Master, supplanted her Mistress, and turned her, first out of his Affections, and then out of his Family, (for the verb **ירש** signifies as well to *dispossess*, as to *inherit*, and is accordingly here rendered by the LXX **ἐκβαλεῖ**) succeeds in her room ; and (which is generally the case of such hasty advancements) becomes as proud and insolent, as her former condition was base and servile. The sense will then be,

For the hated woman, when restored to the power of a wife :

And an handmaid, when she hath dispossessed her mistress.

OBSERVATIONS

ON

PROVERBS XXX, 27.

מֶלֶךְ אֵין לַאַרְבֶּה
וְיָצָא חֲצֵץ כָּלֹו :

*The locusts have no king :
Yet go they forth all of them by bands.*

Margin (for *by bands*) has *gathered together*.

IN these words we have a description of one of those Four Animals ; which, though *little upon earth* (as they are stiled v. 24.) are yet at the same time said to be *exceeding wise* ; or, as many of the ^a antient Versions, with a great deal more emphasis, have it, *wiser than the wife*. It is the אַרְבֶּה (*arbe*) a species of *Locusts*, or *Grashoppers*, frequently mentioned in Scripture : and so called, as *Aben-Exra* gives it's etymology, מִלְשׁוֹן רַבּוּי, *from the notion of Number, or Multitude* ; it being observed by Travellers, that in those Countries, which are subject to be infested by them, they come in such prodigious Swarms, or rather Clouds, that, as long as they

^a So the LXX, σοφωτέρα των σοφων and the Vulg. *sapientiora sapientibus* ; as also the Syr.

are

are upon the wing, they darken the very light of the Sun ; and when they descend to the ground, they cover it to that degree, that (to use the saying of *Moses* concerning the same creatures, *Exod. X, 5*) *one is not able to see the earth*. Nay, so remarkable are they for appearing in vast numbers ; that the writers of the Old Testament seem to have looked upon כַּאֲרֵבָה as *locusts*, and אֵין מִסְפָּר, *without number*, as equivalent expressions : and ^a often join them together to represent an immense *Multitude* or *Army*. And it is a common Comparison among the *Arabians* at this day, to say of a man that abounds in wealth, that *he has Cattle, or Riches, سَالِدٌ, as Locusts*, i. e. in exceeding great plenty. And from hence likewise very probably, as well as from the Execution they do, are they called by God (*Joel II, 25*) חֵילִי הַגָּדוֹל *my great Army* ; and by *Mohammed*, in one of those Sayings commonly attributed to him, جُنْدُ اللَّهِ الْأَعْظَمِ, *the Army of the great God*. The Character here given of the *Wisdom*, or *Natural Sagacity*, of this Insect is — That, though it *has no King* (no Officer in chief, to command, or direct it's Motions) *yet it goes forth* on it's military expeditions (as the Verb יָצָא is observed often to signify) חֵצֵץ כָּלֹ : concerning the meaning of which phrase Commentators are greatly divided in their Opinions. Some of them, taking the word חֵצֵץ in the notion of חָץ a *Dart* or *Arrow*, understand it of the *Motion* of the Animal ; and render, *Sagittarum instar se ejaculantur, they shoot or dart themselves out like Arrows*. Others prefer the signification of קָצָה to *cut off* or de-

^a As *Judg. VI, 5* ; and *VII, 12*. *Jer. XLVI, 23* : &c.

stroy. So Buxtorf, on חֲצִץ, *excidens universa ipsa.* And R. Levi more at large, *It has no King,* שִׁיעֵמִיד בְּהִסְכְּמוֹ אַחֶרֶת וְהוּא יוֹצֵא כֻלּוֹ בְּעֵת מוֹגֵבֵל אֲשֶׁר יִתְכַּוֵּן לוֹ לְכַרְיוֹת עֵשְׂבִי וְהַחֲבֹאוֹת לְהוֹתָם לוֹ לְמוֹזֶן, *to bring them to a confederacy; and yet they go forth all together at such a fixt time as they see convenient, to cut off the green fruits of the year, for their food.* Aben-Exra gives what he takes to be the Meaning in the two words מִקְבָּץ and מֵאֶסְדָּף *gathered together, and collected or condensed:* which is the Sense likewise of the Chaldee Paraphrast; who has מִתְכַּנְשׁוֹן כֻּלְּהוֹן כְּחֶדְרָא, *They are all gathered together;* as also of the Syriac, which runs in the very same words; and of our Translators, in the Margin.

BUT against these Interpretations it is by some, and I think not without reason, excepted, that they do not come up to the intention of the Aphorism; as mentioning those actions only of the *Locust*, which it could do as well *without*, as *with* a King, or Head Commander: and therefore, that there is nothing remarkable, or deserving the notice of the Wise Man, in their so doing. Others therefore, to avoid this Objection, choose to derive the signification of חֲצִץ from חֲצָה, *to divide or distribute;* and, to compleat the sense, understand — some, *Turmas Troops* — and others, *Spolia Spoils:* so making the *Wisdom* of the *Locusts* to consist; the one in their skilful and orderly *Marshalling their Forces*, on their going to attack the fruits of a country; the other, in their equal and prudent *distributing the Booty*, after they have made themselves masters of it: both which things, being looked upon as considerable branches of the Province and Prerogative of the King, or supreme Officer, require

require more Conduct and Discretion than commonly falls to the share of the inferior Soldiery. Of the former of these Opinions are our Translators, who have, as we see in the Text, *they go forth by bands*; following therein the Vulgate, *egreditur per turmas suas*. Of the latter, is the famous Bochart, who compares this place, as some others do, with *Numb. XXXI, 27*; where, after the victory over the *Midianites*, the Lord commands *Moses*, חֲצִית אֶת הַמִּלְקוֹחַ, *divide the spoil in two parts*. And with him agrees the very learned *Mr *Albert Schultens*; though he accounts for the *Division*, or *Distribution*, of the *Spoils* another way; which is by taking the word חֲצִי in the signification of an *Arrow*, as we above observed some to do, and making it synonymous to the *Arabic* words سهم زلم قدح the *Arrows* used by the *Arabians* in drawing *Lots*: as that Custom is at large described by *Pocock* in his *Specim. Hist. Arab.* p. 324 &c. So that, instead of *singulae dividentes*, he will have it to be *singulae sortientes*; which he likewise confirms from the *Arabic* verb حص, which in the III. and VI. Conjug. signifies to *divide by Lot*, as also from the Noun حظ, which is expressly *Sors*, *Lot*.

AND these are the chief Opinions, concerning the Meaning of the word חֲצִי. I will beg leave to mention one more, by way of conjecture. In the neighbourhood of حص just now mentioned by Mr *Schultens*, we meet with the verb حص *stimulavit, incitavit, instigavit, cupidine accendit, suavit, adhortatus est*; from whence الحِص

* See his *Animadver. Philolog.* p. 270, 271 &c. and the same on *Job*, p. 169 &c.

incitatio, suasio, adhortatio. If we may have liberty to suppose, that some such signification as this belonged to the *Hebrew* יָצָא in *Agur's* time, (as why may it not?) his meaning will then be,

The locust hath no king:

But goeth forth to war, on the alarm of it's whole army.

I WAS the more inclined to take notice of this *Ara-
bic* notion, because it seems in some measure to account for the *Greek* of the *LXX*: which is one of those antient Versions, which *Bochart* says is not easy to be reconciled with the original *Hebrew*. It is,

Ἀσσιλευτον εστιν ἡ ακρις :

Και εκτρατευει αφ' ενος κελευσματος ευτακτως.

Thus rendered by it's *Latin* Interpreter,

Sine rege est locusta :

Et pergit in acie ab unâ jussione ordinatè.

And by *Dr Pocock*, who seems to approve of it, thus ;

They go on as in battle array, guided by one alarm, in good order : where the expression $\text{αφ' ενος κελευσματος}$, on one Alarm, Summons, or Orders, is much the same with, on the Alarm of it's whole [Army], as I have given. And in this sense the same Interpreters seem to have taken the word מַחֲצִיחַ , *Judg.* v, 11: rendering, ανακρομενων , from ανακρομαι , which, according to *Constantine*, signifies, among other things, *impellere, urgere, cogere, agitare*; and, accordingly, their *Latin* Translation has *agitantium*.

tium. In this view, the words *כלו הצץ* are very expressive; and give us a lively image of a well-disciplined Army, moving on, as the *Grecians* say *πανουδι*, all in a body, with united force and courage, and in the most exact order; *each keeping his rank, and none thrusting another*, as the Prophet *Joel* describes their progress; there being as many expert Officers as there are Soldiers; all as capable of giving, as they are ready to execute, the word of command. And from this surprizing harmony, firmness, and regularity, with which they are observed to conduct themselves, whether walking or flying, such a Multitude of them, so compacted and linked together, as is in this Proverb supposed, is called by the *Arabic* writers, that have treated of them, *المنظوم*, *Almandum*; from the verb *نظم*, *To set or join together in order, as pearls in a necklace.* And for the same reason *St Jerom*, who had been an eye-witness of their motions, speaking in the like comparative way, says of them, that *they keep as constant in their places, when they fly, as the stone squares in a checkered pavement, without any moving out of them*; to give his words in *Dr Pocock's* translation. And this I mention, as what may perhaps give some light into another *Greek* Version, which is that of *Symmachus*, who renders, *Ὡς ὑπὸ πᾶσι*, *Ut calculus (vel lapillus) universa.*

* See Comment on *Joel*, p. 59; as likewise *Bochart, de Locustis.*

A
S E R M O N
PREACHED
BEFORE THE
UNIVERSITY OF OXFORD;
UPON
MATTHEW II, 23.

THE UNIVERSITY OF OXFORD

SEARSON

PREACHED

BEFORE THE

UNIVERSITY OF OXFORD

A
SERMON
PREACHED
AT THE
UNIVERSITY OF OXFORD
ON THE
SUNDAY
EVENING
THE
THIRTIETH
OF
MAY
1854
BY
MATTHEW II. 11
OF THE
UNIVERSITY OF OXFORD

A S E R M O N

O N

M A T T. II, latter Part of 23.

---*He shall be called a NAZARENE.*

---ΝΑΖΩΡΑΙΟΣ ΚΛΗΘΗΣΕΤΑΙ.

The whole Verse runs thus :

And he came, and dwelt in a city called Nazareth ;
that it might be fulfilled, which was spoken by the
prophets, *He shall be called a Nazarene.*

AS the exact Correspondence between the Old Testament and the New, between the Events foretold in the one, and accomplished in the other, hath been justly looked upon by Christian Believers as one of the strongest Arguments of the Truth of their Religion ; so is there nothing which the obstinate and incredulous *Jews* have appeared more jealous of, or more forward to dispute, than the Validity of this important Proof. They well know, that if Christianity be really built upon the Foundation of the *Prophets*, as well as the *Apostles* ; and if Jesus Christ be *the chief Corner-stone* of the *Old*, as well as of the *New Testament* ; the Religion thus founded will prove a Fabric

too secure for their deepest contrivance to undermine, and too strong for their most powerful malice to overthrow. 'Tis the Ground-work therefore of the Christian System, the Harmony of the Two Covenants, that they labour to destroy: the New Testament, they pretend, is *independent* on the Old: and our blessed Saviour, notwithstanding his Miracles, is by them arraigned as an Impostor, for attempting to prove his *Messiahship* from *the Law* and *the Prophets*. In order hereunto, the several passages of the Old Testament, which are cited by him and his Apostles in confirmation of their doctrine, are represented as industriously perverted, and impertinently applied: and the arguments, drawn from those passages, are censured as sophistical, inconclusive, and absurd. And, lest trifling and equivocation should be thought too slight a charge to fix on our Lord and his Disciples; forgery and falsehood are imputed to them likewise. They are brought in, as *inventing* Prophecies to serve a turn; and as quoting Texts from the Old Testament, which are no where to be found therein. This is the engine, which *Jewish* Adversaries are continually levelling against the Walls of our Sion. And it would have been strange indeed, if the same objection had not been urged by the *Deists* likewise; embarked, as they are, with the *Jews* in their common cause of Opposition to Christianity. And accordingly, 'tis well known, how fierce, though artful, an Attack was made not many years ago upon our Evangelist, and upon this, amongst other passages, of his Gospel, by an Infidel of our own Country; whose Book, though written with the most hostile intention to Christianity, has proved of real Service to it: having
caused

caused *The Argument from PROPHECY* to be more thoroughly considered, and of course better understood, than it was before.

To give a full representation of this Author's scheme, and to exhibit each part of it in it's proper deformity, would be a longer task, than the present opportunity will permit me to undertake. His design, so far as it relates to my present purpose, is, to shew, That the Citations made by Christ and his Apostles, out of the Prophetical Writings, are either *not contained* therein; or That, if they *are* therein contained, it is in a Sense entirely foreign to the matter, for which they are produced. Of passages thus falsely or impertinently alledged, he gives us five instances, whereof this Text of *St Matthew* is one. It shall therefore be my business, in this Discourse, to vindicate the Conduct of the Evangelist from this aspersions. And this I shall do,

I: By offering some general Considerations on the Subject; and shewing, how highly improbable it is, that our Lord and his Apostles should quote *any Prophecy*, as contained in the Old Testament, which was not actually therein contained. And,

II: By taking up this particular Passage of *St Matthew*; and shewing, that what he here alledges to have been spoken by the Prophets, was, and is, so spoken.

I: THEN, I am to offer some general Considerations on the Subject before us; and shew, how highly improbable it is, that our Lord and his Apostles should quote

any Prophecy as contained in the Old Testament, which was not actually therein contained. And here I might tell the Sceptic, that our Saviour, being God by Nature, must have perfectly known both what Prophecies belonged to him, and how to apply them: that the same Holy Spirit, which directed the *Prophets* in the Delivery of these Prophecies, directed the *Apostles* in their Reasonings from them: that Christianity was a Religion of such consummate purity, as scorned the use of any indirect methods for its propagation and establishment; and the like. But these being Arguments more proper to be addressed to a *Christian*; a title, which the Sceptical Disputer may think a reflection on his superior Understanding: I shall wave them with the bare mention; and apply myself to him under a character, which I presume, he will be better pleased with, because it is what this sort of men are apt to claim an exclusive right to; I mean that of a *Reasoner*. As such then, let him be pleased to consider, how it was possible for any such false Quotations, as he contends for, to be made.

OUR Saviour and his Disciples were now introducing their Religion into the world. A substantial Proof of this their Religion they professed to fetch from the Prophetical Writings. The Persons, to whom this sort of Proof was chiefly to be proposed, were *Jews*, at that time the Proprietors and Guardians of these Writings. This People, instructed by these Books, were now in Expectation of a certain eminent *Deliverer*; who should subdue their Enemies, and do great things for their Church and Nation. Nor did their Scriptures furnish them only with a bare Intimation,

tion, whereby they might *Expect*, but also with a clear Description, whereby they might *Know*, this their approaching Benefactor. His Character was there drawn at full length; and very minute Circumstances of his Life and Actions were either Prefigured, or Foretold. The *Types*, and *Prophecies*, concerning him were not concealed from common Notice; nor were they wrapt up in a strange Language, or confined to the Inspection of the Priest, like so many *Sybilline* Oracles, or *Romish* Bibles. They were the daily subject both of their Public Service, and Private Meditation. They were familiar in their Hands, and recorded in their Hearts: and the Study of them was not only the Employment and Learning, but the Glory and Perfection, of their finest Wits. Thus express concerning the Messiah were the Jewish Scriptures; and thus diligent were the People in searching them.

As their Hopes grew stronger, their Diligence increased. The great Period, when most of these Prophecies were to receive their Completion, now approached. False *Christs* began to appear: The People were alarmed; the Priests were jealous, and the *Sanhedrim* vigilant. And was this a Season for *Coining* New Prophecies? Would our Lord and his Disciples endanger the Success of their Ministry, by such a bare-faced Imposture as this? Or would the *Jews* be cheated into a Belief, that Jesus was the *Messiah* promised in their Books, by Quotations in their Books no where to be found? Had they read, explained, and compared their Scriptures, for this? Was this the End of all their Enquiry, their Solitude, their Vigilance, their Fear? Let the Sceptical Reasoner think so, if he can. And if he doth

doth not tremble at the *Impiety*, let him at least acknowledge the *Absurdity*, of the Supposition!

AND thus much may suffice to shew, in general, how highly improbable it is, that our blessed Lord and his Apostles should quote *any Prophecy* as contained in the Old Testament, which was not actually therein contained.

I now proceed, as I proposed,

II. To take up this particular Passage of St. Matthew, *He shall be called a Nazarene*; and shew, That what the Evangelist here alledges to have been spoken by the Prophets, was, and is, so spoken.

HERE then, in the first place, I intreat your attention to the following observation upon the Context, as of the greatest Service to this Enquiry: which is, That the Evangelist doth not introduce this Passage as the Prophecy of a *single Prophet*, but as delivered (διὰ τῶν Προφητῶν) by THE PROPHETS, in the plural Number. As therefore we are not confined to look for this Text in any *one* particular Book of Prophetical Scripture; nay, as we are clearly directed to look for it in *more than one*: so have we, of course, liberty to extend our search through *all*. And if, upon enquiry, we should find, that the then Future Condition of the *Messiah*, as represented by the *Generality* of the Prophets, or at least by *more than one* Prophet, was to be such, as should entitle him to the Character of a *Nazarene*, as that word will hereafter be explained; we may then fairly conclude,

conclude, that the Prophecy before us is actually contained in the Old Testament, and that the Evangelist's Application thereof was just.

IN the next place, I observe, from the Text itself, That what we call *Nazarene* in English is written in Greek in the New Testament two ways, Ναζαρηνός and Ναζωραῖος : That the form Ναζαρηνός is such as cannot signify any thing else, but an Inhabitant, or Native, or (in the general) *one of Nazareth* : but that the form Ναζωραῖος much resembles the Hebrew Participle *Nazûr*, and may signify something else besides an Inhabitant of Nazareth, though perhaps that also : and that therefore the Evangelist, when instead of Ναζαρηνός, which is applicable only to an Inhabitant, he put Ναζωραῖος, which is applicable to something else, did probably intend something else besides such Inhabitant.

It has also been often observed, that the other word of our Text, κληθήσεται, *he shall be called*^a, is here, as well as elsewhere, equivalent to εἶσται, *he shall be*. So that if we can find Authority for *one* of these words in the Prophetical Writings, we need not be solicitous about the *other* ; since every Prophet, who shall inform us, that the *Messiah* was to *be* a *Nazarene*, will, in consequence thereof, inform us, that he was to *have*, or *be entitled* to, the *Name* of one.

^a *Vocari idem valet quod Esse vel Existere ; ut Isai. lvi, 7. Domus mea domus orationis vocabitur ; pro quo Luc. xix, 46: Domus orationis est, erit, habebitur. Gen. xxi, 12. In Isaac vocabitur tibi semen, id est, erit. Mede's Works, edit. 4. pag. 465. See likewise p. 445.*

THESE are the Observations, which are principally necessary for directing us upon this Subject; and it is a Subject, not more remarkable for it's own great Importance, than for the Perplexity and Opposition of those who have commented thereupon.

VARIOUS indeed have been the Opinions both of ancient and modern Divines, concerning the true Sense of this Prophecy. I shall mention the chief of these, together with such Objections as they seem liable to; after which, I shall humbly presume to offer my own Sentiments.

THE first I shall mention is that of St Chrysostom; who introduces his Homily on the place by asking, *Which of the Prophets has thus spoken?* This he says, not to censure, but in order to justify the Citation; not as a prejudiced Caviller, but as a fair Expofitor. For he immediately replies, *'Tis in vain to search; for many of the Prophetical Books are lost*: intimating that this was once a part of the Jewish Bible; though the Book, in which it was contained, be now no more. This is an Answer, which many a good and sober Christian has acquiesced in, and which indeed the most learned and inquisitive Critics have allowed it's weight. Time, we know, is a general devourer; and Books, as well as the Authors of them, sooner or later, become a prey to it's teeth. Fragments of Plato and Aristotle, and other the best Heathen Writers, are still extant and admired in quotation; though the excellent pieces, from whence they were taken, be long since sunk in the abyfs of ages, and buried in oblivion. This, I say, is a Reply, that hath been made to the holy *Fathers'* Question,

Question, both by himself and other Interpreters ; and which hath been esteemed by some a very satisfactory one. Though others, and I think with good reason, have looked upon it rather as a pious, than solid, account. For, say they, If such Prophetical Books be lost ; when were they lost ? Was it *before* the Evangelist wrote, or was it after ? Not *before* he wrote. He would not then have cited them. He would not have laid so much stress on a scrap of a *lost* Prophet, as even to have mentioned it. There was no occasion he should. There is, in his Gospel, matter abundantly sufficient to prove his point ; which was to shew, That *Jesus* was The *Messiah*. Besides, the passage before us, as was above observed, is not represented as the Prediction of *one* Prophet, but of *several*. So that to suppose it not extant in the *Jewish* Code, when the Evangelist applied it, is to suppose that there had been a shipwreck of a Number of the Prophetical Writings : a Presumption this, which there is not the least Authority in the *Jewish* History to support.

To what I have said in proof that this Text could not be a part of a *lost* Prophet at the time of it's quotation, it is objected, That the very manner in which it is introduced, viz. with a *πρὸς*, *it was spoken*, instead of *ῥηγάναι*, *it was written*, shews it to have been an *unscriptural* and *traditional* Prophecy. To which I answer, That then the Prophecies of *Isaiab*, *Jeremiab*, and *Hosea* must likewise be *unscriptural* and *traditional* ; since Citations are made from all these Prophets after the very same manner, and in the very same words, as are used in alledging the passage before us : from the
Y former,

former, at the 22d verse of the preceding Chapter; from the two latter, at the 15th and 17th of this. Nay, then all the other passages, cited or mentioned by this Evangelist with a *πῶς*, which are observed to be no fewer than nine or ten more, will be also *unscriptural* and *traditional*; an inference, which no one, that is conversant in his Bible, will allow.

I MIGHT go on to shew the weakness and absurdity of this Objection, from the near affinity there is between the words *said* and *written* in all languages; from the promiscuous use of the verbs *πρωτεύω* and *γράφω* in the best *Greek* Authors; and the like. But I do not think the thing to be of that consequence, as to pursue it any further; nor should I have mentioned it, but that I have observed a good deal of stress to be laid upon it by some Commentators.

I CONCLUDE, that the Prophetical Books, out of which our Text was taken, were not lost *before* the Evangelist wrote. Neither have they been lost *since* he wrote. If they had, some account would certainly have been given of it either by the *Christian*, or by the *Jew*: by the *Christian*, had the *Jew* occasioned such a Loss; by the *Jew*, had the *Christian* been the Author of it; by both, had it been owing to any common Accident, as to Fire, Hostile Incurfion, or the like. But no such Account has been given us by either: not by the *Jew*, who with the Judaizing Sceptic contends that it is a mere Forgery; not by the *Christian*, who looks for it among the present Prophets.

THERE

THERE have indeed been some Christians of Piety and Learning, who, upon the Authority of the Writer above-named, have *mentioned* such a *Loss* of Prophetical Writings; but then, like him too, they have *but mentioned* it, without giving us any tolerable Account *How*, and *When*, it happened. Which since they have not done; and since either *They*, or the *Jews*, or *Both*, would certainly have done it, had they known any Proof of it; *We* have much better reason to *Deny*, than *They* had to *Affert*, the Fact. And though, from the instances of *Iannes and Iambres*, and *Michael's Dispute with the Devil*, it has been collected by some, that several Passages have slipped out of the *Jewish* Scripture, since the days of the Apostles; yet has this Difficulty been much better accounted for by others, who have observed, that these two stories are still extant, and that probably in the very Places from whence the Apostles cited them; the Former in the *Targum*, and the Latter in *Zachariah*. I conclude therefore, that as the Prophetical Books, out of which our Text was taken, were not Lost *before* the Evangelist wrote, so neither have they been Lost *since* he wrote; and consequently are *still* Extant.

AND so much for the *First* Opinion; which was, That the Prophecies, from whence St Matthew quoted the Words of my Text, are *Lost*.

THE *Second* Opinion I shall produce concerning our Text, is, That the Evangelist here styles our Lord a *Nazarene* from the Word *Netzar*; which is by the Prophets applied to their *Messiah*, and signifies a *Branch*, *Bud*, or *Flower*. This too is a notion, which has much

prevailed amongst Commentators. The Sum of what they have advanced concerning it is This. *Nazareth*, from whence our Saviour is supposed to take the title *Ναζαρεως*, was, it seems, a place so fertile of *Shrubs* and *Trees*, that it was called the *Garden*, or *Flower*, of *Galilee*; borrowing it's Name, as 'tis thought, from the Hebrew *Netzar*, which (as we said) denotes a *Branch* or *Flower*. Now, it appears from the Prophets, that one of the Names, whereby the *Messiah* was foretold to the World, was likewise that of *the Branch*. He is called by *Jeremiah* *The righteous Branch*; and by *Zachariah*, *The Man, whose Name is the Branch*: which places the *Targum* explains of the *Messiah*. And, because the original word for *Branch* in these Passages is *Tsemach*, which bears no Analogy in sound to *Nazareth*; they bring one of the same signification from *Isaiah*, which has an evident Analogy thereto, viz. *Netzar*; which the Chaldee likewise interprets of the *Messiah*. And from hence they presume, that the other Texts, in which the Sound is not so near, do likewise allude to the *Flowery Town* of *Nazareth*. The Text of *Isaiah* is, *There shall come a Rod out of Jesse, and a Branch (Netzar) shall grow out of his Roots, &c.* From whence they thus argue: The *Messiah* is here described by the word *Netzar*, a *Branch*: That word gives denomination to a Town remarkable for *Branches*: Consequently, our Saviour, when he came and dwelt in that Town, proved himself to be the Prophetical *Branch*.

THIS, if I mistake not, is the Substance of what is usually observed concerning the Word *Netzar*, and it's Application

Application to our Ναζωραῖος. But, with due Deference to the Sentiments of those who have so observed, there are divers Things which hinder me from acquiescing in this Account. For, though I allow, that the *Messiah* is meant in some places where the Word *Netzar* does occur; yet can I not think, that the Evangelist had that Word in his Eye, when he stiled our Lord a *Nazarene*. For, First, It is confessed that *Isaiab* is the *Only* Prophet, who calls the *Christ* by the Name *Netzar*; whereas, if there be any Weight in what has been above observed, our Lord, according to St Matthew, is called the Ναζωραῖος by more Prophets than one, δια τῶν Προφητῶν. 'Tis true, the *Messiah* is called *Tsemach*, a word pretty nearly equivalent in Sense to *Netzar*, by more Prophets than One. But then the Allusion here supposed being chiefly *Verbal*, and there being not the least Similitude of Sound between the Words *Tsemach* and Ναζωραῖος; I cannot think that the Word *Tsemach* will be of that Service to this Opinion, which is imagined.

I SAID, that the Allusion of *Netzar* to *Nazareth* was chiefly *Verbal*; which suggests to me a *Second* Reason, why I am not satisfied with the present Account of the Text, which is, that there is no *Real* Foundation for the Application. When our Lord is denominated the *Branch* by the Prophets; 'tis with Reference to the *Family*, from whence he was to *spring*, and not to the *Country*, where he was to *dwell*: 'tis to denote that he was to be a Descendant from the House of *David*, and not that he was to be an Inhabitant of the Town of *Nazareth*. So that the Analogy contend-

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ed for will be at the best but *Nominal* and *Equivocal*. Nor will the *Stem* of *Jesse*, without great Force, be transplanted from the *Family* of *David* to the Gardens of *Nazareth*; nor, without the same Violence, be carried back from the *Gardens* of *Nazareth* to the *Family* of *David*.

MOREOVER, the Plantations of *Nazareth*, as described by the Favourers of this Opinion, do not seem to be a Proper Soil for the Reception of the Prophetical *Branch*. The same Holy Seer, who gives him the title of *Netzar*, the *Branch*, gives us also a Character of the Ground out of which it was to arise. *He shall grow up*, says he, *as a tender Plant, and as a Root out of a DRY* (or, as it may be rendered, a *sapless, barren*) *Ground*. So that by how much the more *Bloomy, Fertile, and Gay*, they make the Inclosures of *Nazareth*; by so much the less will they adapt them to the condition of the *Poor, Tender, Humble* Twig, that was to be there raised up.

A *Third* Opinion concerning our Text is, That our Lord is here called a *Nazarene* in allusion to the *Hebrew* word *Nazir*; which gave denomination to the *Nazirites* of the Old Testament, and signifies *Separated* or *Holy*. Of these *Nazirites* the most remarkable were *Sampson*, and *Samuel*; to whom some have added a Third, *viz. Joseph*, though intitled to that Character not so much from his Professing, as from his Imitating, the *Nazaretical* Life. These Persons, from the *Similitude* of the Name, and the *Strictness* of the Sect, have been looked upon as Typical of *Jesus of Nazareth*; and

and every particular Circumstance of their Lives has been compared, in order to constitute the Representation. But if we could allow, that these Men were Types of our Blessed Saviour ; yet should we not think them to be such, as they were *Called Nazirites*, but so far as they were *True Israelites* : not as they had *Vowed* a Good Life, but as they *Led* one. Our Lord himself was no *Nazirite*, by Profession ; nor could he properly be so called. His Public Way of Life suited not with such a Separate Condition. As he proposed the Good of All, so he freely conversed with All : and was so far from keeping that *Ordinary* Distance from the rest of Mankind, which the People of his Nation observed ; that he graciously vouchsafed to admit even Publicans and Sinners themselves to the Audience of his Precepts, and the Benefit of his Company. So that the Allusion of *Nazarite* to *Nazarene*, and all that is built upon it, drops at once ; and we may as well look upon *David*, or any other Good Man, though not of the *Naziritical* Order, to be be Prefigurative of Jesus of *Nazareth*, as any of the Persons above mentioned, who have been distinguished by that Appellation.

OTHERS therefore, apprehensive of the Weakness of this Conjecture, endeavour to support it by the Authority of the Prophets ; and still contend, that our Lord was denominated a *Nazarene* from the Word *Nazar*, though he were neither a *Nazirite* himself, nor bore any Relation to that Sect. Their Argument is this. The Word *Nazar*, as was observed of it's Derivative, signifies to *separate*, or *dedicate to Holy Use*. It appears from
the

the Prophetical Writings, that the *Messiah* was to be a Person of Eminent Sanctity. He is called, by the Psalmist, *the Holy One*; and by Daniel, *the Most Holy*. It appears, from the New Testament, that *Holiness* was the Distinguishing Character of our Saviour. St *Mark* calls him *the Holy one of God*; and St *Paul* very appositely styles him *an High Priest, Holy, and Separate from Sinners*. It will from hence follow (say they) that an Epithet, borrowed from the Word *Nazar*, may not improperly be applied to *Christ*; and that the *Evangelist* might probably have had some such Epithet in View, when, in the Name of the Prophets, he terms him a *Nazarene*.

I ANSWER, That This, as well as the Former Account, proceeds rather upon the *Similitude* of the Word, than the *Reason* of the Thing. It is granted, that the *Messiah*, as described by the Prophets, was to be a very *Pious* and *Holy* Person. It is granted likewise, that our Lord's Conversation was in all respects correspondent to that Description. But the Consequence, That he was *therefore* called a *Nazarene*, is what cannot so easily be granted. For, what Connexion is there between the Prophecies produced, and the Completion contended for? Because it was Foretold that our Saviour was to live an *Holy* Life; shall we look on the Prediction to have been Fulfilled by his Living at *Nazareth*? Had *Nazareth* indeed been a Place dedicated to *sacred* Contemplation, or famous for *Religious* Retirement; there might have been some Foundation for the Allusion. But we do not find that it was at all more remarkable for the *Piety*, than for the *Wisdom*, of it's Inhabitants.

Nay,

Nay, if there be any weight in *Nathanael's* Question; it will appear little less than a *Paradox* to suppose, that *any Good thing* should come out of *Nazareth*. Whatever Stress therefore has been laid on the word *Nazar*, as denoting either a *Nazirite* in particular, or any *Holy Person* in general; and whatever Pains have been taken, to account for St Matthew's *Ναζωραῖος* from it: we may conclude, that the Correspondence is at best but *Verbal*; and that the supposed Type or Prophecy hath no other Relation to it's pretended Antitype or Completion, than as the Terms, in which they are expressed, happen to consist of near the same Letters, and to resemble one another in Sound.

HOWEVER, to do justice to the word *Nazar*; I must not dismiss it, without remarking, that it well deserves the Notice, which has been taken of it on this occasion. For though I cannot, by any means, acquiesce in either of the accounts, that have been above given of it; yet I am apt to think that, had we a perfect Knowledge of it, and understood it's Meaning in it's full Extent and Latitude, it would help us much in our present Enquiry. My reason, for so thinking, will appear from my own Conjectures on the Text; which I now beg leave to offer.

BUT, before we proceed, we are to distinguish between Things prophesied of in *Express Words*, and in the *Substance* and *Sense*. That this Text of St Matthew is not any where in the Old Testament delivered in *so many Words*, is readily allowed: That it is however, in *Substance* and *Sense*, therein frequently contained,

must be insisted on. That the term NAZARENE occurs in any of the Prophetical Writings, no one will affirm: That we have, however, just Reason, from the Prophetical Writings, to affirm that our Lord was to be such a one, as might fitly be stiled a NAZARENE, is what I hope to make appear: and, consequently, that our Evangelist, when he declared the Prophets had said that he should be *so stiled*, or *so be*, was neither deceived himself (as the Sceptical Reasoner would insinuate) nor intended to deceive his Reader.

THIS is no imaginary, or arbitrary Distinction of my own Contrivance; but is founded on the Methods of Citation sometimes made use of by the Apostles, and confirmed by the Observations both of Antient and Modern Expositors. St Paul says, It is written of the *Second Adam*, that he shall be made a *Quickning Spirit*. But *where* is it thus written? St *Chrysostom* answers, "No where;" and intimates, that this was rather a *known Character* of the Messiah, which had been collected out of the Prophetical Writings in *general*, and was to be verified in the Event, than any *particular Prediction*, *expressly* contained in the Old Testament, and thence *Literally* quoted by the Apostle. And the same *Father*, introducing his Comment on 1 *Corinth.* ii, 9 in his usual manner, with a *Παρά λέγειται*, *where is it written?* Answers, The *Sense*, indeed, is contained in the Scripture-History, but the *Words* are not. And exactly to the same Purpose, St *Jerom* on our Text. "Had the Evangelist," says he, "alleged any fixed Example out of the Scriptures, he would not have said, *That it was spoken by the PROPHETS*; but simply, "That

“*That it was spoken by the* PROPHEET : but now by using
 “*Prophets*, in the Plural Number, he makes it plain,
 “that he does not take the *Words* from the Scriptures,
 “but the *Sense*.” And so *Beza*, and *Grotius*, and other
 modern Interpreters.

THOUGH therefore the Word *Ναζωραῖος* *Itself* should
 not appear to have been attributed to the *Messiah* by
 any particular Prophet ; yet, if it's genuine *Meaning*
 be such, as shall evidently appear to have been attribu-
 ted to him by More than One ; we may, I conceive,
 rationally conclude, that it has by More than One been
 Foretold, That he should be *Ναζωραῖος* a *Nazarene*.

I TAKE the Word *Nazur*, or (with a Greek termi-
 nation) *Ναζωραῖος*, to be the Participle Passive of the
 Hebrew Verb *Nazar* abovementioned ; which, as I
 said, signifies *Separate*, or *Recluse*. But, because, as I
 likewise observed, our Saviour's *Public* Way of living
 suited not with the Notion of such a *Separate*, *Sequest-*
tered State ; I rather prefer the learned Dr *Lightfoot*'s
 Account of the Word, who says that *Ναζωραῖος* does not
 so much signify the *Privacy*, as the MISERY of our
 Saviour's Condition ; and that he was probably so call-
 ed, to denote that he was *estranged from*, and rejected
 by other Men ; one *exposed to Contempt*, and held un-
 worthy of Human Society.

WITH this Sense will agree the Acceptation of the
 Word in the Neighbouring Languages. In these it
 signifies, in one Form, not only to become a *Nazirite*,
 as in the Hebrew ; but also, To be *Small*, *Inconsiderable*,
 Z 2 *Worthless*,

Worthless, Vile : in another, *To Disesteem, Depreciate, Molest, Affront* : in another, *Contempt, Ignominy, Disgrace* : in another, *To be cloathed in mean Apparel*, and to be *debarred the Pleasures and Enjoyments of Life* : Lastly ; in another, *To be of a Squalid, Meagre, Unseemly Complexion* ; and that, not through Neglect of *Cleanliness*, or *Decency*, but on account of *Poverty*, or *Sickness*, or some other *Affliction* : in a Word, *To be in a Condition every way Unfortunate and Deplorable*.

I MAKE no question, then, but the Word *Nazur*, or, as the Greeks pronounce it, *Ναζωραιος*, signifies not only to be *Separated*, and *Sequestered* from other Men, but also, *To be Hated, Reviled, Persecuted, and Afflicted* by them. If therefore we can prove from the Old Testament, that the *Messiah*, as described by the Prophets, was to be a *Despised, Persecuted, Afflicted* Person ; if it shall appear from the Gospel-History, that his *Dwelling at Nazareth* was one great *Occasion* of these his Persecutions and Afflictions : it will then follow, that it was spoken by the Prophets, that our Saviour should be *Ναζωραιος* : That the General Usage, he met with here upon Earth, shewed that he actually was *Ναζωραιος* : that this Character was in a *Particular* manner applicable to him, when his Father Joseph, out of fear of *Archelaus*, carried him to Nazareth : and, that, consequently, the *Evangelist* did Then very justly apply it to Him.

THAT the *Messiah* was to be a Person remarkable for his *Sufferings* : and that *our Messiah* was a very signal *Sufferer* ; are Truths, which no one, that has looked into the Prophetical and Evangelical Writings, can dispute.

pute. OUGHT *not Christ to have suffered these Things?* was a Question, which our Saviour more than once proposed to his Disciples, after he had drunk the bitterest Cup of his Afflictions. And, lest They should be at a loss what to answer; he goes on to assure them, from the *Law of Moses*, the *Psalms*, and the *Prophets*, that *Thus it was written*, and *Thus it behoved Christ to suffer*. Taking it therefore for granted that our Lord was to be a *Suffering Person*, and that he *did* accordingly *suffer*; I might at the same time conclude, that he *was* to distinguish himself by the Character of *Ναζω-εγος*, and that he *did in fact* so distinguish himself.

BUT, to make the matter still clearer, I believe it may be shewn, that the Term *Ναζωεγος* will not only be applicable to our Saviour, as he was a *Sufferer* in general; but that it will likewise in a surprizing manner suit all the several Instances of his Sufferings, so that probably no other Word could so perfectly do it. To give some Instances. Was it Foretold that the *Messiah* should be a *Stranger to his Brethren*, and an *Alien to his Mother's Children*? This was Fulfilled in our *Saviour*; when he was *Rejected* by the *Jews*, and *Denied* and *Forsaken* by his Disciples and Friends: and this is expressed by the Word *Nazar*, which signifies in the Present Hebrew, to *Separate*, *Estrange*, or *Alienate*: it is therefore clear both from the Prediction and the Event, that he was *Ναζωεγος*. Was it Foretold by one Prophet, that his Enemies should *Pierce his Hands and his Feet*; and by another, that they should look on him, whom they had *Pierced*? This was eminently Fulfilled in the *Nails and Spear*, the barbarous Instruments of his Execution.

And

And this, the *Syrians* will tell us, is contained in their Word *Nazar*, which signifies to *Cleave*, *Pierce*, or *Perforate*. It is therefore again manifest, both from the Prophecy and the Accomplishment, that he was *Ναζωραιος* in this Sense. Was it Foretold, that the *Plowers should Plow on his Back, and make long Furrows*? This was *Fulfilled*, when *Pilate delivered him to be scourged*: and this likewise is implied in the Term *Nazar*, which signifies, To *Cut*, *Lacerate*, or *Furrow*. As it was therefore Foreshewn, so it came to pass; Our Lord was in this Sense also *Ναζωραιος*. Was it Foretold, that he should *grow up as a Root out of a dry Ground*? This was *Fulfilled* in his being *Born at Bethlehem*, and *Educated at Nazareth*, the two *Smallest* and *Poorest* Towns of their respective Tribes. And this again is comprehended under the Word *Nazar*, which signifies in Arabic, To be *Small*, *Inconsiderable*, *Barren*. It will therefore from hence also follow, that our Lord was *Expected* under the Character of *Ναζωραιος*, and that he accordingly *Appeared* under that Character. Once more, and to have done with the Application; Was it Foretold by the Evangelical Prophet, That the *Messiah* was to be a Person of *no Form* or *Comeliness*, of *no Beauty* whereby he might be desired: That he was *Despised* and *Rejected of Men*; a *Man of Sorrows*, and *acquainted with Grief*: That he was *Wounded for our Transgressions*, and *Bruised for our Iniquities*? All these Calamities and Afflictions, the Evangelists will tell us, Our Saviour laboured under: And all these are comprized in the Term *Nazar*, as above explained. We may therefore infer, that in all these respects our Lord was both *to Be*, and *actually Was*, *Ναζωραιος*.

I MIGHT

I MIGHT easily carry the Comparison through the Whole Series of our Saviour's Sufferings; and shew, that there is scarce a single Circumstance of his Passion, either Predicted by the Prophets, or Recorded by the Evangelists, which does not come within the Verge of this comprehensive Appellation. Well therefore might St *Matthew*, who was acquainted with the *Eastern* Idiom, and understood the Word in it's Full Import and Extent, declare it to be Foretold by *the Prophets*, That he should be *called*, or rather, as the Verb often signifies, *be*, A NAZARENE.

AND as our Lord was stiled *Ναζωραῖος* from other Instances of his Humiliation, and Passion; so in a particular manner from his having been Educated at *Nazareth*. Indeed, it was the *Name* of this Town, and the *Reproachful Usage* our Saviour met with on account of his having resided there, which gave Occasion to the Citation before us. *Nazareth* was infamous, to a Proverb, for the mean Character and low Fortune of it's Inhabitants. Infomuch, that barely to have dwelt there, for some time, was reckoned a thing so base and disreputable, that it not only furnished the *Jews* with a Common Topic of Scandal against our Saviour; but made a Part of that malicious Accusation, which was fixed to his Cross in Letters of *Greek*, *Latin*, and *Hebrew* — *Jesus of Nazareth*. Nor did this reproachful Appellation cease with our Saviour's Sufferings on the Cross. *Julian*, in allusion to the same opprobrious Epithet, calls him the *Galilean*; and it is well known, that the usual Name *We Christians* go by amongst our Enemies, the *Jews* and *Mahometans*, is that of *Nazarenes*.

renes. The Evangelist, then, writing the History of his *Despised, Persecuted* Master; and falling upon the mention of his Removal to the Place, which had been one Great Occasion of his having been thus *Despised* and *Persecuted*; and finding moreover an Exact Agreement between the Name *Nazur*, which had been given him (as he *was to be* a *Despised* and *Persecuted* Person) and *Ναζωραῖος*, the Name he had from the Town, which *had been* the Chief Cause of his *Reproaches* and *Persecutions*; could not let slip this Opportunity of observing, once for all, that *Now* was fulfilled what was spoken by the *Prophets*, *Ναζωραῖος κληθήσεται*, *He shall be called* &c.

THUS have I endeavoured to explain and vindicate a Passage of Holy Scripture, which has been all along looked on as one standing Argument of the Messiahship of our Blessed Saviour; but which has of late Years been represented as a Forged or Impertinent Quotation, and insufficient to bear the Weight laid upon it. I have shewn that it is not, as is insinuated, a Fraudulent *Invention* of the Evangelist, but a fair *Prediction* of the Prophets: that it contains a *Known* Character of the *Messiah*; a Character, not founded on the *Similitude* of a *Word*, but on the *Reason* of the *Thing*; a Character, not taken from a *Dubious* Text of a *Single* Prophet, but collected from the *Whole Body* of the Prophetical Writings.

WHEN therefore hereafter, in the affecting History of our Saviour's Passion, the Cross shall present us with that noted Inscription, *Jesus of Nazareth, King of the Jews*; let us not, with *Pilate*, who Crucified the Son of
of

of God a *First* Time, or with the profane Scoffer, who is Crucifying him a Second; look upon the *Former* of these Characters as inconsistent with the *Latter*: being fully assured, from the Whole Scope and Tenor of the Prophetical Writings, That the Promised *Messiah* was to be *Jesus of Nazareth*, a Despised, Persecuted, Afflicted Person, as well as *King of the Jews*.

E N D,

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